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SENTIMENTAL FASTS AND SUPERFLUOUS PRAYERS

(BY GEORGE GULLIVER)

What was said a century ago by Lord Macaulay about the British Public is equally applicable to India to-day. "We know no spectacle so ridiculous as the Indian public in one of its periodical fits of morality." In the age long, eternal sleep of national degeneration and numbness of conscience that India enjoys, occasional fits of morality and outbursts of sympathy are the features which treat the outside world to a delectable piece of epic drama which would otherwise be impossible. But such fits of morality are not self-inflicted either. The inner voice of Gandhiji whips him into such fits and he in his turn whips the public into them. When Lord Shiva who was helping as a cooly to dam the Vaigai at Madura was lashed with a whip by the servants, so goes the Purana, that lash reverberated and fell on the back of the King Pandia, his wife, the subjects of the kingdom and what is most wonderful on the children in the wombs 'en ventre sa mere.' That is exactly the case to-day in India. The 'inner voice' commands Gandhi to fast and a million Indians respond to that clarion call as to no other. The Indian nation eagerly looks at the tongue of Mahatma who simply and like a Gramaphone repeats his master's voice. He cannot question it, doubt it or overrule it. His is not to reason why, His is but to do and die. And so shall the Indians do. They too get the electrified fits of such 'inner voice' morality, sing and pray as the Mahatma says and after the fit is over as it is bound to be over like all other fits, they again go to their regular, traditional life, commit sins in thousands, condone barbarous evils in their midst and content themselves that they are a 'religious nation'. The memory of the September scene at Yerawada is hardly dim in us and before that memory fades away into history we are treated to another fast in the month of May.

What is the result? Why, as usual the Journals of India get sensational material — all swadeshi in character and origin. The foreign agency of Reuter is boycotted for the nonce if only because it saves them a lot of money. The rank and file of the congressmen who also happened to suffer from unemployment due to lack of opportunity to hold beach meetings and to parade in the streets with their hitherto ecclipsed figures, now get a splendid chance for their favourite game of prayer-making. Nor has the Government to complain against such a fast. Economically nothing seems to fill the coffers of the Post Offices as the fast does. Telegrams in thousands stream through the lines and pour into Yerawada! Letters swarm in lakhs and incidentally conveyances also have a windfall in income. Thus whatever might be said about the intrinsic merits of the fast, its incidents to the nation are innumerable indeed!

First of all, the one thing I cannot understand is why on earth should the Indians offer prayers to God on behalf of Mahatma? Not that I am an aetheist, nor that I envy him for the good that Gandhiji might get as a result of such national prayers. It is one of those instances where in a whole nation behaves worse than a child and when swimming on the surging waves of sentimentalism that sweep over the country the people have hardly time or strength to anchor for a while on the still waters of reason and convince themselves about the why and wherefore of such a navigation. Gandhiji began his fast, as he has so repeatedly told us, as a result of the dictates of his inner voice, in other words in response to the command of God. If God has bidden Gandhiji to fast, He must have either intended this fast as the crucifixion of Gandhi or as a process of purification not only for the Mahatma but for the nation which process Gandhiji must survive. The intention of God must be only either of these two and no other. If that be so why should the Indians pray to God to save Gandhiji? If God has intended in the fullness of his Omniscience and wisdom that Gandhiji should not survive this fast, the prayers of the nation would be asking for the impossible from a God who has made up His mind, never to be changed, not even by solicitous cables from General Smuts. If Gandhiji himself cannot be dissuaded from his course of action by his own conscience-keepers like Mr. C. R. how much more difficult and impossible it would be to change the mind of God? Nay it would be even impertinent to attempt to dissuade God. If on the other hand God has willed that Gandhiji should survive the fast, the prayers of the nation would be simply superfluous, if not futile. I object to this national prayers on many grounds but most so on the ground of economy—economy of effort and energy. After all it is only occasionally that the nation is persuaded about the existence of a God with infinite mercy and it is only now and then that mass prayers are lisped on the parks and beach. If per chance such prayers which are few and far between should prove efficacious why should not such prayers be offered for a cause which needs them most? Gandhiji's life lies always in the lap of God. He has never needed the intermission of the lip-deep prayers of a periodically indignant public. He has been the most favoured of God and he has had direct dealings with Him all through his life. As such what a huge folly it is that the Indians should waste their precious prayers over an unwanted cause? Let them, if ever they feel this urge for prayer so irresistible, pray first for themselves so that such occasional fits of morality might become a regular feature, nay be converted into a continuous feeling of the Indians. Secondly, let them pray for those very poor Harijans on behalf of whom Mr. Gandhi himself fasts. In their zeal and the fervour of hero-worship they do their own hero the great insult of forgetting this dearest object of his unremitting penances and offer prayers on his behalf.

Let the Indians pray for the 'Harijans' and their cause. But a little reflection would teach the Indians that they would stand self-condemned if they pray for them. Their very steeled and sterilised conscience which could visualise God for themselves in a temple but pretend blindness of God towards Adi Dravidas, would feel the repulsion of an earnest effort at praying for those very souls to the darkness, depression and degeneracy of which they have been contributing on such a large scale. When the Hindus can very well spare themselves the pricks of their consciences at their vicarious prayers, by giving admission to the untouchables into their temples, they would not do that for their lives. How then do you expect them to offer prayers for the untouchables, much less with any pretence to sincerity? If they can so easily bring themselves to offer such prayers they may as well throw open the massy doors of their age-eaten temples and thus throw the flood gates of their heart to them. The Harijans are not going to be taken by such lip-deep prayers nor is God going to be duped by such hypocracy.

Now to the fast itself. Fast is always a contrast to feast. A fast is painful only to a man who is addicted to feast everyday in his life. On the other hand one who has an innate liking for fasting, as Gandhiji admits, and has shown that he has, such a fast as the present one is a normal experience, not quite out of the way. To an artist like Gandhiji who has practised and perfected fast into a fine art, a twenty-one days fast is neither a monstrous misfortune nor a miracle. No age of miracle is needed to demonstrate the possibility of survival of such a fast. The statement of Mr. Desai has disclosed to us the inner workings of Gandhiji's mind before the fast. His references to Prophet Mohamad's fast etc. show that he has secret ambition to out-Mohamad Mohamad or out-Buddha Buddha in fasting successfully. But he seems to blissfully forget that neither Mohamad nor Buddha lived in the palatial building of Lady Thackersay's attended by a Nightingale-like Sarojini Devi and with thousands at their bidding to speed and post over land and ocean without rest. Nor had they a perennial supply of hot water, massaging facilities and sodium bicarbonate. Buddha fasted for days under the Bodhi tree, alone and friendless far from the madding crowd with the star-studded

(Continued on last page)

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GEMS OF WISDOM

(BY MR. P. V. SESHAGIRI RAO)

Jealousy is the fear or apprehension or superiority, envy our uneasiness under it :—Wm. Shenstone.

• • • •

Kindness adds sweetness to everything. It is kindness that makes life's capabilities blossom and paints them with their cheering hues, and endows them with their invigorating fragrance :—Faber.

• • • •

Labour drives the plough, and scatters the seed, and reaps the harvest, and grinds the corn, and converts it into bread—the staff of life :—Newman Hall.

• • • •

The life of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the doubt which makes us meditate; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that ends in trust, are the true nourishment of our natural being :—Martinean.

• • • •

Be reserved but not sour, grave but not formal, bold but not rash, humble but not servile, patient but not insensible, constant but not obstinate, cheerful but not light; rather be sweet-tempered than familiar, familiar rather than intimate, and intimate with very few and upon good grounds.

• • • •

The most triumphant death is that of the martyr; the most awful that of the martyred patriot; the most splendid that of the hero in the hour of victory :—Southey.

• • • •

Music is a moral law, it gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything :—Plato.

• • • •

The first bird of spring, and the last rose of summer; the grandeur or the dullness of evening and morning; the rain, the dew, the sunshine, the stars that come out to watch over the farmer's rising corn; the birds that nestle contentedly brooding over their young, quietly tending their little strugglers with their beak, all these have a religious significance to a thinking soul :—Theo Parker.

• • • •

Much of what we see we don't observe, and much of what we observe we don't understand :—Wm. Marshall.

• • • •

There are, indeed, various kinds of power, which it is our duty to covet, accumulate and hold fast. First there is inward power, the most precious of all possessions; power over ourselves, power to withstand trial, to bear suffering to front danger; power over pleasure and pain, power to follow our convictions, however resisted by menace or scorn, the power of calm reliance in seasons of darkness or storms :—Channing.

• • • •

Of all the cants which are canted in this canting world,—though the cant of hypocrites may be the worst,—the cant of criticism is the most tormenting :—Sherne.

• • • •

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest :—J. Taylor.

• • • •

Prudence yields to circumstance, folly quarrels with it, pride defies it, wisdom uses it, and genius controls it.

• • • •

Quiet work, quiet pleasure, quiet feeling, quiet thought, quiet prayer are things of which people appear to be utterly ignorant. "Be still and know."

• • • •

Seek that which instructs rather than that which stimulates, that which braces rather than that which is attractive, the exact science rather than the vague mass of ill-asserted views, the poet who reveals human nature to itself like Shakespeare rather than the poet who flatters and fans sensual passion like Byron. You seek the things that are above! Let this be your immutable rule in the conduct of your studies :—Canon Tiddon.

• • • •

Rest! It is the mind at leisure from itself, the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God :—Henry Drummond.

• • • •

No one can have a true idea of Right until he does it; any genuine reverence for it until he has done it often and with cost; any peace ineffable in it until he does it always and with alacrity:—Martinean.

• • • •

Alexander subdued the world, Caesar his enemies, Hercules monsters, but he that overcomes himself is the true valicant captain :—J. Howell.

• • • •

Shallow Judges of human nature are they who think that tears in themselves ever misbecome boy or even man. Well did the sternest of Roman writers place the arch distinction of humanity aloft from all meaner of heaven's creatures in the prerogative of tears !:—B. Lytton.

• • • •

Lost wealth may be regained by industry, the wreck of health restored by temperance, forgotten knowledge by study, alienated friendships smoothed into forgetfulness, even forfeited reputation won by penitence and virtue; but who ever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, and effaced from Heaven's record fearful blot of wasted time? Sigorney.

• • • •

Temperance puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigour in the body, intelligence in the whole constitution.

• • • •

The undisturbed placidity of selfish enjoyment is not happiness. Satisfied vanity, fulfilled desires, the want of disturbing sympathies, all this is not happiness, and those who are most given up to selfishness know the difference.

• • • •

A more glorious victory cannot be gained over another man than this—that when the injury began on his part, the kindness should begin on ours :—Tillotoon.

• • • •

We make for ourselves our own spiritual world, our own monsters, chimeras, angels. All is marvellous for the poet, all is divine for the saint, all is great for the hero, all is wretched, miserable, ugly and bad for the base and sordid soul. We are all visionaries and what we see is our soul in things :—Arniel.

• • • •

Who is there that measures wisdom by simplicity, strength by suffering, dignity by lowliness? Who is there that counts it first to be last, something to be nothing reckons himself of great command in that he is a servant :—Milton.

• • • •

He who is open without levity, generous without waste, secret without craft, humble without meanness, bold without anxiety, regular yet not formal, mild yet not timid, firm yet not tyrannical—is made to pass the ordeal of honour, friendship and virtue :—Addison.

• • • •

No commerce so profitable as in good deeds, no gain like the rewards of heaven, no possession like prosperity, no pedigree like humanity, no honour like learning, no purity like abstention from evil thoughts of others, no wisdom like good management, no seclusion so bad as self-conceit.

TRAIN TIMINGS

The following table shows the times of arrival and departure of the principal trains at Central and Egmore Stations (Madras) and the times of arrival and departure of the same trains at termini elsewhere in India :

	DEP.	ARR.	DEP.	ARR.
CALCUTTA MAIL ...	Cen. Station 8-30 P.M.	Calcutta 10-20 A.M.	Calcutta 7-00 P.M.	Cen. Station 8-15 A.M.
BOMBAY MAIL ...	Cen. Station 8-40 P.M.	Bombay 6-00 A.M.	Bombay 10-00 P.M.	Cen. Station 5-55 A.M.
BOMBAY EXPRESS ...	Cen. Station 8-30 A.M.	Bombay 10-15 A.M.	Bombay 1-45 P.M.	Cen. Station 5-10 P.M.
GRAND TRUNK EXPRESS ...	Cen. Station 7-45 A.M.	Delhi 10-40 A.M.	Delhi 6-00 P.M.	Cen. Station 7.00 P.M.
BANGALORE MAIL ...	Cen. Station 9-30 P.M.	Bangalore 6.35 A.M.	Bangalore 9-00 P.M.	Cen. Station 6-15 A.M.
BANGALORE EXPRESS ...	Cen. Station 1-00 P.M.	Bangalore 7-40 P.M.	Bangalore 7-40 A.M.	Cen. Station 2-10 P.M.
BLUE MOUNTAIN EXPRESS ...	Cen. Station 9-15 P.M.	Ootacamund 12 NOON	Ootacamund 3-00 P.M.	Cen. Station 6.35 A.M.
MALABAR EXPRESS ...	Cen. Station 8.05 P.M.	Mangalore 4-25 P.M.	Mangalore 9.45 A.M.	Cen. Station 7-15 A.M.
WALTAIR PASSENGER (1) ...	Cen. Station 7-55 A.M.	Waltair 9-45 A.M.	Waltair 6-25 A.M.	Cen. Station 7-50 A.M.
WALTAIR PASSENGER (2) ...	Cen. Station 7.30 P.M.	Waltair 9-45 P.M.	Waltair 6-20 P.M.	Cen. Station 6-00 P.M.

EGMORE STATION

	DEP.	ARR.	DEP.	ARR.
INDO-CEYLON EXPRESS	Egmore 9-00 P.M.	Dhanushkodi 4-25 P.M.	Dhanushkodi 10.45 A.M.	Egmore 6.40 A.M.
TRIVANDRUM EXPRESS	Egmore 7-30 P.M.	Trivandrum 7-45 P.M.	Trivandrum 6-30 A.M.	Egmore 7-35 A.M.
TRIVANDRUM FAST PASSR.	Egmore 9-30 P.M.	Trivandrum 5-45 A.M.	Trivandrum 9-45 P.M.	Egmore 6-05 A.M
SHENCOTTAH PASSENGER	Egmore 6-50 A.M.	Shencottah 11-42 A M.	Shencottoh 2-10 P.M.	Egmore 7-50 P.M.
DHANUSHKODI FAST PASSR.	Egmore 11-15 A.M.	Dhanushkodi 6-15 A.M.	Dhanushkodi 6-40 P.M.	Egmore 2-55 P.M.
TRICHINOPOLY PARCELS PASSENGER	Egmore 10-40 P.M.	Trichinopoly 3-40 P.M.	Trichinopoly 12-50 P.M.	Egmore 5 35 A.M.

Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things :— Bible.

• • • •

He is the worthy son who delights his father by good actions, she is the wife who seeks her husband's good, he is the friend whose conduct is the same in prosperity and in adversity :— Sanskrit verse.

• • • •

A good wife is Heaven's last best gift to man; his gem of many virtues; his casket of jewels; her voice is sweet music, her smiles his brightest day; her kiss the guardian of his innocence, her arms the pale of his safety, her industry his surest wealth, her economy his safest steward, her lips his faithful counsellors, her bosom the safest pillow of his cares :— Jer Taylor.

• • • •

Work is the true friend and consoler of man, raises him above all his weaknesses, purifies and ennobles him, saves him from vulgar temptation, and helps him to bear his burden through days of sadness, and before which even the deepest griefs give way for a time :— M. Caro.

The best dowry to advance the marriage of a young lady, is when she has in her countenance, mildness; in her speech, wisdom, in her behaviour, modesty; and in her life virtue. Solid love, whose root is virtue, can no more die than virtue itslf.

• • • •

We rise and fall in this world, ebb and flow, in and out, reared, dejected, lead a troublesome life subject to many accidents and casualities of fortune, variety of passions, infirmities as well from ourselves as others :—Burton

• • • •

Bestow thy youth so that thou mayest have comfort to remember it when it hath forsaken thee and not sigh and grieve at the account thereof :—Sir W. Raleigh.

• • • •

It is not the extent of your knowledge though that is useful; it is not the extent of your talent though that it is not to be despised; it is your seal that shall do great exploits :—Spurgeon.

BAD GUESS

A very conceited politician was staying at a country hotel, and came down to breakfast to find only one other guest at table. As the politician entered the room, the other man rose from his seat.

"Sit down. Sft down," said the politician, waving his hand with a kindly air of patronage.

The other man stared at him.

"Why, you idiot," he said, with lifted eyebrows, "can't I have some marmalade if I like?"

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16—5—33 Messrs K. Natarajan and V. Venkatasubramanyam of Saraswathi Vilas Sabha of Triplicane, South Indian Music (Vocal)

17—5—33 Gramophone Records, Hindustani Music

18—5—33 Mr. Y. Srinivasa Rao, South Indian Music (Vocal)

19—5—33 Miss Chudamani (aged 9 years), South Indian Music (Vocal)

20—5—33 Mr. T. E. Krishnamachari of Trivellore, South Indian Music (Vocal)

21—5—33 Mr. K. A. Radhakrishna Pillay, South Indian Music (Vocal)

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THE FIRST SELF-RESPECT CONFERENCE IN NORTH ARCOT DIST.

RELIGION, THE BANE OF HUMAN SOCIETY

DECLARATION OF AIMS AND METHODS OF THE MOVEMENT

THE MOVEMENT TO BE CONDUCTED ON LEGAL AND CONSTITUTIONAL METHODS

Tirupattur, May 8.

The first Self-Respect Conference of the North Arcot District was held last Sunday, May 7, at Tirupattur in a specially erected and well-decorated Pandal near the railway station. Over 2,500 people were gathered and all the prominent people of the town were present. People from various other districts also attended the Conference. Mr. K.M. Balasubramaniam, presided.

The Conference began at 9-30 a.m. when it was declared open by Mrs. S. Neelavathi with an effective speech. Mr. P. Periaswamy, Chairman of the Reception Committee, read his welcome address in the course of which he catalogued the past achievements of the Self-Respect movement during the last 8 years, and pleaded for the consolidation of the party in order to carry on its most useful work with greater vigour in the future. He laid particular stress on the social aspect of the movement.

The Presidential address was then delivered, in the course of which Mr. K. M. Balasubramaniam defined the essential doctrine of the Self-Respect movement to be one of liberty, equality and fraternity. The movement preached the most humane doctrine that all men are equal and that no one should consider another either as his superior and thus be servile to him, or as an inferior and thus lord himself over him. In the course of the achievement of this noble object, the Self-Respect movement has been doing its best during the past 8 years. The greatest curse of India through the ages has been the appalling lack of Self-Respect in the individual citizen. This want of Self-Respect so characteristic of an Indian begins from the cradle and ends only in his grave. This is the root-cause and the fundamental reason for the social inequities, economic inequalities and political subjection of the Indian nation as a whole.

The Self-Respect movement, therefore, rightly stressed at the outset on the social inequities which have been made possible and perpetual due to the heinous caste-system. In our very hearth and home, the vile superstitions enjoined on us by a vicious priesthood into the vitals of our nation and stifles our self-respect and make us intellectually impotent and economically unfit. The Movement, therefore, strikes at the huge, but hideous and heinous superstructure of caste and its foundation of untouchability, and thus attempts to plant social liberty and equality.

ECONOMIC SELF-RESPECT

But mere preservance of one's social self-respect is not enough. One has to live in this world and to live one must earn his bread. Now, what the movement attempts to do is to see that no Indian is deprived of the legitimate and deserving share of the means of subsistence to the production and for exchange of which he contributes his fullest mite. The feeling of self-respect and the price that one puts on the maximum of one's own productive capacity entitles one at least to get all his essential and natural wants satisfied by means of a fair and equal distribution of the national wealth. This in short is called "economic self-respect" though it is often presented to the world in the garb of such terrifying names as communism and socialism. Economic equality without undue favour to any class or community is the desideratum of our movement.

When once the above two things i.e., social self-respect and the economic self-respect of the citizen is achieved, political self-respect or political sovereignty becomes only a question of time. In fact, oftener than not political self-respect serves as the most effective precursor and preparation for the establishment of social and economic self-respect of a nation. The President continued and said that these are the fundamental aims and objects of the Self-Respect Movement. But before anything like an earnest attempt is made to bring about this era, there is one great and almost insuperable obstacle in our way which ought to be demolished at the first instance. That is "Religion."

THE RELIGIONS

In spite of the good things that are attributed to religion or religions in the world, religion has got to its credit or to its eternal shame more of pernicious and unhappy things than of good and useful ones. Whatever might be the so-called truths that are contained in the scriptures and "sacred" texts of the various religions which are preserved and praised more to satisfy the sentimental demands of the sterilised consciences of the masses than to really elevate and purify the human race in practice, religion has been the bane of human society. The few good things that are attributable to it have been possible more in spite of than because of religion. Social inequities, economic inequalities and political subjection are solely made possible by religion. Mutual enmity, race superiority complex, numerous and barbarous wars and an ineradicable sire to decry another religion and by all means fair and foul to replace it by one's own religion have been the result of religion and they contribute to the eternal sufferings of the human race. Hence our motto is "Religio est delenda." Without the destruction of religions in the world our fond dream of establishing social, economic and political self-respect or equality is impossible.

PROPAGANDA ALONE IS NOT SUFFICIENT

The President then referred to the methods to be adopted towards the achievement of the above aims. Mere propaganda though fruitful of result as the recent past has shown, is not by itself a good means. Nor is revolution by bloodshed a short-cut road to our goal. In the first place it is impossible and secondly it is undesirable. Conditions differ in various countries and methods suited to each country must be adopted. Russia may present a pleasing picture of beauty and happiness to the minds of our partymen but the road through which Russia reached its goal is neither an attractive one nor a possible one to India. It does not exhaust the possibility of methods. Legal and constitutional methods must be adopted by the Self-Respectors to promote their objects and achieve our purpose. The leader added that our hope lies in rousing the consciousness of the masses by legal methods, propaganda and preaching, and with the suffrage of the people, our party which must organise itself throughout our Province and which must set up candidates of its own to the Legislatures must try to be returned to power. Thus, by capturing the strategic and important places in the country by means of constitutional propaganda, we must achieve our noble goal.

APPEAL FOR CONSOLIDATION

In this connection the President decried the attempts of some people to create a rift in the movement by separating the social aspect from the political and economic ones. He said that the history of all organisations in the world and in India proved the impossibility of thus dividing the society into such water-tight compartments. By a process of natural and inevitable logic of events and due to the unity in the life of a people, every movement does and must embrace all aspects of human life. The Indian National Congress which began professedly as a political movement and which kept itself deliberately aloof from social reform has in spite of itself been led into a first-rate social-reform movement at least so far as the eradication of untouchability is concerned. Thus, the President argued for the consolidation of the Party which work would be earnestly undertaken in the forthcoming Provincial Conference.

Then during the afternoon Mr. E. V. Ramaswamy spoke at length on the aims and objects of the movement and specifically stated that violence ought to be eschewed and that legal and constitutional methods alone ought to be adopted though at the same time he pleaded for the resolution of men's ideas and principles.

Then Messrs. S. Guruswamy and K. V. Alagiriswamy of Pattukottai addressed the audience. Certain resolutions of a formal nature were passed and after the concluding remarks of the President, the Conference came to an end with the vote of thanks.

YOUTH CONFERENCE

The North Arcot District First Self-Respect Youth Conference commenced on Monday, May 8 at 9-30 a.m. in the same pandal when Mr. Ramasubramaniam of Trichy presided. The Conference was opened by Mrs. S. Kunjitham. After the President's speech some resolutions for the opening of branch organisations throughout the district were passed. Messrs. Rathnasabhapathi of Erode, T. V. Subramaniam and K. V. Alagiriswamy and Mrs. S. Neelavathi addressed the Conference. After the President's concluding remarks and with the vote of thanks, the Youth Conference came to a close at 9 p.m.

CAUGHT THE CURATE

The bachelors of a certain town were scared by the advent of a fearsome type of the desperate husband-hunting spinster.

After throwing each of the local bachelors into spasms of terror lest he should be the recipient of her attentions, she managed to capture the curate.

Local bachelordom was so relieved at its escape that it united in presenting the curate with a wedding present in the shape of a costly dinner service.

The curate was overwhelmed.

" Such a magnificent service ! " he gasped.

"Well, you see, my boy," explained the chief of the local bachelors, " it's really a thanksgiving service,"

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Sane Sentiments on Sex

THE CAUSE OF SEX FAILURE.

A VITAL ARTICLE FOR THE MARRIED.

Several of my readers have written to me requesting an article on hygienic sexual relations in marriage, and so I hope that the following will be helpful to those of my married readers who have so written, writes T. Bowen Partington in "Health and Strength".

Previous sexual habits determine to a great extent the amount of intercourse that is well borne. Those who have been accustomed to sexual excitement and exercise of the genital organs do not become constitutionally affected as do those who are not so familiar with the workings of their genitalia.

A man who has experienced orgasm many times has sexual organs that are not only well developed and functionally active, but are capable of a greater amount of exercise than the organs of one in whom the tissues are not accustomed to activity and have not been strengthened by use.

The mental power and capacity is often great in a person whose physical strength is limited, but it is the result of previous exercise and training and has been gradually developed. The muscular development of an athlete enables him to perform feats that another person of equal size would not be capable of, and what would be exhilarating exercise for the one would prove very fatiguing for the other, who would suffer from over-exertion.

Some persons who are strong in mind and body may be comparatively weak sexually, and it sometimes happens that consumptives, or those who are otherwise defective, manifest strong sexual powers. To be able to perform any function well requires continued practice, and every prolonged intermission of exercise detracts from ability. This holds good in sexual matters as well as in any other capacity.

Sexual Fallacies.

The sexual organs of both men and women acquire greater capacity by their repeated hyperaemic conditions, and their sexual powers become increased by an exercise that is moderate and regular. Some men who become fearful of declining vigour seek to conserve their power by abstaining from or diminishing the frequency of their accustomed regular relations, with the belief that they are endowed with a definite amount of sexual power, and when that has been expended they will be left entirely without strength or desire. A proficiency in any other capacity is acquired, maintained or increased only by continued practice, and it is not reasonable to suppose that an exception should be made of the sexual ability.

An athlete cannot remain strong and active without training; great minds are not acquired or retained unless they are worked; the ability to produce charming music, either vocal or instrumental, requires constant practice, and whatever dexterity has been attained needs application for its retention.

Nature has been very lavish in supplying the seed for propagation, for only an inconceivably small part of it finds conditions favourable for its growth. The number of spermatozoa in a seminal emission varies somewhat with the frequency of ejaculations, but each emission contains millions, though only one is necessary for fructification. The number found in an ordinary emission of about two drachms of seminal fluid is variously given from 30 to 500 millions; depending somewhat upon the time that has elapsed since the previous ejaculation. The amount and consistency of the seminal fluid is influenced, among other things, by the prostatic secretion.

Nature's Insurance.

The Graafian follicles in the human female ovary, from whence come the ova that are impregnated upon conception, are also very numerous, and Feulis estimates that at birth each human ovary contains not less than 30,000. The ovam in the female is developed, matured and discharged, whether copulation takes place or not, and as only an occasional one out of this vast number is impregnated by the male element, which is many times more numerous, it is obvious that Nature has supplied a practically unlimited amount of fructifying material and guarded against all possible loss. Thus it becomes apparent that a saving or sparing use of the vital principal is wholly uncalled for and no fear of exhausting the supply need be entertained.

On the contrary, it is highly probable that only a portion of the inherent amount is ever elaborated, and discharged, and, other things being equal, the more that is produced, the greater the capacity for production. We find this to obtain throughout the whole of organic life, and it is not to be presumed that the highest organisation—man—is an exception.

The histories of many middle-aged men confirm the belief and substantiate the statement that they become gradually strengthened after marriage by the regular exercise of their sexual function. Very much misery would be averted if this fact were more widely known and a philosophical view taken with the exercise of patience and judicious conduct.

First Attempts.

First attempts at sexual intercourse are very rarely successful and entirely satisfactory. This statement may appear paradoxical to some, but it is, nevertheless, not far from the truth, even though more or less successful efforts have been previously made with another.

There are often several and nearly always one or more circumstances that prevent the necessary confidence in themselves or each other—to say nothing about the timely physical responsiveness—without which the harmony so essential to complete coitus is wanting, and which is not usually felt in the beginning of the sexual relation.

It is but natural to attribute failure to the active party, and hence the male is held, not only by himself, but by the female, to be responsible for the shortcoming. This consciousness, which is usually felt, reacts very unfavourably, as it is deemed a reflection upon manhood and causes apprehension and chagrin.

Young men are generally more audacious and conceited than those of maturer years; but it requires more egotism and self-reliance than many possess to completely overcome the mortification of conscious sexual failure, and, if confidence is not restored by subsequent success, very much concern is felt.

The first failure makes a second attempt more difficult, and unless encouragement be given by the second party and confidence inspired, there will in all probability be a repetition of the first effort, if some days have elapsed between the trials.

Where Charlatans Reap

The victim will now be in a mental state to become an easy prey to charlatans, particularly if the attempts at intercourse have been illicit. There is no occasion for alarm, however, as his has been the usual experience, and any young married man may consider himself fortunate if he be wholly successful after ten or a dozen trials in performing the act without experienced assistance and preliminary activity on the part of his consort.

Failure to successfully copulate during the first weeks of married life, when the woman has retained her virginity up to the time of marriage, is perhaps the rule. After repeated attempts, the husband may succeed in effecting a satisfactory entrance before ejaculation, but that does not constitute psychological copulation. The exchange of endearments incident to the ordinary courtship will doubtless have caused many seminal emissions without any actual attempts at connection. We often hear of couples who have lived together a year or more without experiencing a mutual orgasm, and many do not even know that there is such a thing for woman.

It will be sufficient to state that any well-born man who has sexual organs with erectile ability, has it within himself to copulate as frequently and effectively as need be for all purposes, provided only that he be given encouragement, opportunity and the necessary practice.

He must determine

He may also safely rest with the assurance that no matter what his previous sexual habits may have been, he will find in his marriage bed that which by intelligence, gentleness, patience and unselfish practices, will certainly bring mutual happiness, together with mutual sexual pleasure; but he alone must determine whether the chords which he touches will vibrate with sweet harmony or send forth grating discords.

It may be said of humanity that if it lives for any one purpose more than another, that purpose is sexual. The bad effects of sexual excesses and so-called self-abuse, have, for moral or other reasons, been improperly estimated, and, in view of the almost universal prevalence of artificial acts, have been very greatly magnified.

It may not be amiss to state further that an ordinary man is no more apt to permanently hurt himself sexually than he is to overwork his body or severely tax his mental strength. There is quite as much liability to injury from over-eating as from sexual excess, while the chances of his becoming a drunkard are greater, for the abuse of alcohol is responsible for many more cases of actual suffering than could possibly result from any personal acts of a sexual nature that an ordinary man would be likely to commit.

Women are less liable to bad physical effects from frequent normal sexual congress than are men. Prolonged single acts of coitus give the maximum amount of pleasure and relief to woman, and it is also recognised that when the act is repeated several times in succession there is often more intense pleasure and orgasm with each repetition.

Lessons of Life

Cases of incompatibility might be greatly relieved if a hint were taken from the above, and instead of attempting a single act, as is most often the case in the married, a repetition be undertaken after the shortest possible interval, when it will be found that intercourse will often prove very much satisfactory.

Something may be learned by a scientific and philosophical view and study of the lives of those women whose conduct is not limited to acts within the orthodox confines, that may serve to aid u[illegible] determining what is, and what is not, ex[illegible] sexual indulgence.

In any large city may be found on the avenue, in the theatre, or at the races, middle-aged women that attract more than passing notice by their vivacious manner, independent air, stylish attire and graceful carriage. They rear no children and assume no cares or responsibilities that can possibly be shifted upon another, and are bent only upon having "a good time." They sleep in the forenoon, devote the afternoon to shopping or leisure and entertain after dark. They eat liberally of the best, drink unsparingly, deny themselves no luxury and permit whoever will to pay their bills.

Wordly Wise Women

Their careless, nonchalant and self-satisfied demeanour betokens a worldly wisdom and a keen knowledge of human nature, while their self-assurance may be attributed to mingling with "men-about-town," and confidence in their own ability to entertain. They have sometimes a "lover" on whom they shower gifts with a lavish hand, though they may change companions nightly, and sometimes even hourly, and it is not to be presumed that they stop short of anything but complete satiation of sensual pleasures.

They study how to create desire, are fond of show, display and accentuate their physical charms and know the strength and force of sexual passion. Aside from generosity, these women possess, no commendable or ennobling virtues but an impartial observer will see that they continue to live year after year upon the fat of the land and often retain a freshness and well-preserved physique that is worthy of a better cause. They continue their reckless lives, with perhaps an occasional spasm of virtue, until forced to relinquish them by disease or age.

Considering their almost constant exposure to infection and their dissipated habits, other than sexual, it is astonishing to note to what degree they develop and maintain their physical vigour and attraction, for it must be acknowledged that among them may be found some of the prettiest of women.

"The Hall World"

It is true that the average life of a "woman of the half-world" is very short, but such women nearly always start with some unbalance and abandon themselves to every kind of dissipation, while their physical exposures and social deprivations are very great. Cases of longevity in the more frugal are sufficiently numerous, however, to attract our attention, and lead us to reflect upon the results of exaggerated exercise of the sexual function.

Comparing the men who lead similar lives, and who are their constant companions, with these women, we find that though both live amidst the same surroundings and under similar conditions, yet the women supply, in addition to their "lovers," many other men with sexual favours.

It is not to be presumed that they are inactive in the part they play, for upon the exhibitions of ardour, whether it be real or assumed, depends their success, and whatever else may be said, it will scarcely be maintained that they are affected much more disastrously (except from the dangers of infection) than the men with whom they live and who cohabit many times less frequently than they.

That Which is Harmful

The women of easy virtue place their sexual organs in use on an average of perhaps five or ten times as often as those who confine their relations to one man, and from a medical standpoint, the lesson to be learned and the points to be observed are these:—First: Women tolerate a greater amount of sexual activity than do men. Second: Sexual excesses, if indeed it may be properly said that there be such without local abnormality, are not due so much to the act itself, but rather to the conditions which create an abnormal frequency of excitement.

This leads to the conclusion that it is probably not the sexual act which primarily may be injurious, but the frequent excitations that may become harmful, and which should be withheld or removed, and not the act proper avoided to prevent bodily harm.

When a comprehensive view of the entire question is taken, and the situation considered in its various aspects, it will be found that it is quite as difficult to tell what the proper amount of sexual indulgence should be, as it is to determine the quantity of food to be eaten, to stipulate the measure of liquids to be consumed, or to designate to what extent mental and physical exercise should be taken.

Each person should be governed by his appetite or want, and guided by particular conditions in this, as in other hibits. Ordinarily, people partake of three meals daily, but some eat with greater frequency; and those who have been married a few years and are somewhere in the neighbourhood of 35 years of age, probably attempt to refresh themselves sexually on an average of two or three times weekly, when conditions are deemed favourable, with more or less success.

When younger or first married, this amount is usually considerably increased, and as the years roll by it is gradually decreased until perhaps between fifty-five and sixty-five, when the sexual function in the male generally ceases to be noticeably active.

GANDHIJI'S FAST

PUBLIC OPINION

London, May 5.

The news of Gandhiji's fast has created a stir both among the Indians and that section of friendly Englishmen. They think that it is extremely unfortunate that Gandhiji should have decided upon a fast of 21 days without any immediate provocation for it. That his Harijan work will greatly suffer if anything untoward should happen to Ghandhiji in the course of his fast, is the opinion of all sections of the public here.

Responsible people here urge upon the Government the necessity of an immediate and unconditional release of Mr. Gandhi in view of his impending fast. It is hoped that Gandhiji can be prevailed upon to give up his fast in view of the great social work he has undertaken.

RUSSO-JAP TENSION EASES

JAPAN WILL PURCHASE RAILWAY

Moscow, May 5.

It is revealed that the question of selling the Chinese Eastern Railway to Japan was discussed on May 2, by M. Litvinoff and the Japanese Ambassador. It is understood that the negotiations may be conducted.

It is proposed that a permanent committee of Japanese, Russian and Manchukuo representatives be formed to settle future controversies that might arise over the question.

JAP'S BID FOR OIL FOR NAVY

New York, May 5.

The New York "Herald Tribune" Tokio correspondent states that the Japanese Government are planning to have a monopoly for importing oil with the object of providing the navy independent fuel supply and for excluding foreign companies particularly British and American.

It is proposed to establish a semi-official company absorbing the existing concerns.

STUMPED

When a famous Arctic explorer came back from the North Pole, a group of newspaper men chartered a tug and steamed up the coast to meet him.

In the party was one correspondent who spent three days framing a highly scientific and involved question designed, so he thought, to bring out the exact truth regarding the explorer's achievement.

The newspaper men boarded the returning ship, and after the first exchange of greetings the spokesman for the interviewers cleared his throat, and said: "Sir, this gentleman has a very important question to ask you."

The explorer turned aggressively upon the man indicated.

"What do you want to know?" he demanded briskly.

The newspaper man was seized with confusion. He fumbled in his pockets and produced a cigarette.

"What is it you want to ask me?" repeated the explorer sharply.

The correspondent swallowed hard.

"Have you got a match?" he inquired.

* * * *

JARRING THE JUDGE

A voluble, but h-less, counsel was addressing the jury in a running-down case. In impassioned accents he contrasted the position of his poor client with that of the affluent bus company.

"Gentlemen," he said, "this accident to my client's little' orse will run' im. The plaintiff's all is in' is little 'orse!"

The judge, upon whose sensitive ear these constant and unaspirated allusions had grated all through the hearing, could restrain himself no longer.

"Don't you think, Mr. Blank," he interjected, in mild reproof, "that at this stage of the case we might refer to it as—a pony?"

* * * *

POSER

An officer home on leave from India brought back a beautiful tiger-skin, and proceeded to give a graphic description of the exciting shoot during which he had bagged the fine specimen.

The family listened enraptured, with the exception of the youngest son.

"That's all very well," he said, suspiciously, at the end of the recital, "but how did you manage to shoot it so flat?"

KISTNA DISTRICT BOARD ELECTIONS

MAMMON TRIUMPHS

(BY AN ONLOOKER)

Bezwada, May 11.

I was not a little surprised at the ebullitions of your contemporary the "Sunday Chronicle," with regard to the results of the Kistna District Board Elections. The correspondent who wrote to that paper, says, that it was an emphatic warning to the Rajah of Bobbili, Chief Minister to the Government of Madras. I also agree with him that it is a warning to the Hon'ble the Rajah Saheb of Bobbili to take note of how elections can be influenced by unstringing money-bags. It is a notorious fact that a galaxy of Zamindars have arrayed themselves against the Rajah of Mirzapur and his party and determined to see that the Rajah of Mirzapur was defeated at all costs. It will be interesting to the readers of your paper to know how many Zamindars have joined together to defeat a single individual. The Rajahs of Chellapalle, Vuyyur, Ellamarru—Ellamarru is the brother-in-law of the Hon'ble the Rajah of Bobbili and brother of Mirzapur—and the Rajah of Gollapalle, and to add to these Rajahs, the Maharajah of a neighbouring district was also helping them. Against such a combination it is humanly impossible to succeed. For the past $1\frac{1}{2}$ months, money was flowing freely in this district. Briefless lawyers have found temporary jobs under these adventurous Zamindars. These Zamindars have engaged 150 cars for the past two months and they were going about the district misrepresenting and vilifying the Rajah of Mirzapur and corrupting the voters. Where misrepresentation and vilification had no effect, they opened their money-bags which had the desired effect upon the voters. These elections only confirm me in the belief that worse days are ahead of Indian Democracy. The voters have not fully realised the significance and the value of the vote. Why and for what purpose and for whom they are voting they have yet to understand. One thing that amuses me was the featuring of the news in the "Sunday Chronicle" under the heading "Democrats triumph in Kistna." Ah! What fine democrats they are! I am only surprised how unabashedly the "Sunday Chronicle" had the impudence to gloat over the success of which any decent individual should feel ashamed.

There is one other interesting fact that I should like to let your readers know, i.e., when the so-called "Prajamithra" party found that in a particular place they had no strength they made the Rajah of Ellamarru—a gentleman noted for hoarding money, a gentleman who would not even trust the banks—promi se to advance a loan of one lakh of rupees at the rate of 6 per cent to a certain gentleman and thus influenced the votes. They have employed one thousand and one means to secure a majority. The Maharajah of Pithapur, who at times desires to give a pose as a democrat, and at other times longs to appear as a nationalist, and at certain times would like to be described as a Justicite and at some other times would want to appear as a pure aristocrat—was busy in these elections, actively canvassing for the "Prajamithra" party in the hope that his relation, the Rajah of Vuyyur, would become the President of the District Board.

Reference has been made to the defeat of Mr. Bhushayya, which is not a surprise in as much as his rival happens to be the petty kamma Zamindar, I mean, Adusggolli, I am sorry, Adusumalli Gopalakrishnayya, against whose machinations it is difficult even for God to succeed.

I shall write to you further in my next communication about the individual activities of these ambitious Zamindars, who have, at any rate, corrupted and deceived the electorate once. The "Sunday Chronicle" is jubilant over the prospect of the Kamma Zamindar becoming the President, whereas the Rajah of Vuyyur entertains a fond hope that he will be supported for the Presidentship. Between these two, the Rajah of Ellamarru longs to become the President. What would happen between now and the election time, God only knows. However, this is a lesson which the Justice Party should take and bestir themselves to activity. I am sure the Rajah of Mirzapur will be of greater use to the party now than before.

NAGINI DEVI'S CONFESSIONS AND GANDIJI'S WARNING.

Dear Mahatmaji,

I am writing this to you because I have not succeeded in publishing in the papers the statement concerning my past life which I owe the world I would serve for Truth. I want those who are aware of the impure and extravagant way I have lived upto only yesterday to know that I am sincerely striving to begin a new life, and I want the general public to know that as an aspirant to social service I have been a great hypocrite. Please do what you can to make it known that I have not only lived an impure life in the past but that I have been untrust-worthy in my worldly dealings and sailed under false appearances.

After squandering the capital of a small inherited income, I recklessly and needlessly incurred debts. I was not even concerned about the payment of these debts until the implications of the new life I thought I had adopted began to dawn on me about six months ago. Even then, when, in order to discharge the obligation honourably, I had decided to earn by my own effort the amount I owed, I continued to incur new debts. Nor did I succeed in purifying my life even when I seemed to be leading a pure life.

I thought at one time that I would discharge the obligations by writing and lecturing in America. But I saw that that would mean a continuation in another form of an untruthful life. I, therefore, came to the conclusion that, if I were to be true to the new life, I must utterly break with the impure past and hope somewhat to repay at least the moral obligation, by serving the most despised of the community, with which I have thrown in my lot. As you know, I have, therefore, been trying for sometime to live among and serve Harijans to the best of my ability. I would gladly have toiled for my creditors as a common labourer if I could have thereby given them any satisfaction. But that could not be. I can only say to them that, if a single rupee comes to me in an honourable manner, it shall go to them. But the only honourable way open to me is to do what penance I can for the past through the silent service of Harijans.

24-4-33

Sincerely yours,
Nila Nagini.

Commenting on the above letter Gandiji writes in the Harijan of 6th May.

Though I had read about the coming of this lady to India and her acceptance of Hinduism and yearning to go to the Ashram at Sabarmati, she had never corresponded with me till after the September fast. When the possibility of the second fast to start on the 2nd of January last was announced, she wrote to me a long letter telling me that she would join me in the fast. I wrote to her strongly dissuading her from the course and inviting her to see me, if she was not convinced. I asked her in one of my letters to let me know something about her past. She wrote a long letter in reply. Meanwhile she had started Harijan work in Bangalore with some young men to help her. She wrote to me about it. This interested me more in her. And I wrote back in praise of her work. Thus our correspondence grew.

Suddenly a friend who had just returned from Mysore warned me that my letters were being exploited and that Nagini Devi was a mere adventuress of doubtful character. Thereupon I wrote to her an urgent letter, telling her of the report and asking her to come at once to Poona. I felt that the Harijan work was in danger by her association, if the report was true. She came promptly in answer to my letter. Her behaviour was strange as she came in. I straightaway told her what I had heard about her character. She repudiated all the charges. I thought there was an end to the matter and began to inquire more about her work. But as the conversations grew, my suspicion was roused and I frankly told her about it. That led to most painful revelations one after another. Her life was one of lewdness, untruth and extravagance. The lewdness did not seem to repel her. She was brought up in a Bohemian family, where the very name Jesus was taboo. (Nagini Devi is only 24 was married in Greece at the the age of 17 and has a son who is with her.) She seemed now to realise the amazing contradictions of her life. I put it to her that she was doing an irreparable damage to the faith of her adoption, injuring the Harijan cause and corrupting the morals of the youths who had gathered round her. I believe that she saw the force of what I urged. She decided at once to break with the past, run the risk of being prosecuted by her creditors and to live among Harijans for their service and bring up her boy for the same work. She went back to Bangalore. She wrote a brief letter of confession for the press, which the latter would not publish. She removed to Harijan quarters in Bangalore and, coming under the spell of a vicious man, fell again. She then went to a Harijan village near Chitaldroog. She was neglected by the person who took her there. She very nearly collapsed. During this period she was keeping up regular correspondence with me. She saw that it was impossible to serve Harijans or to hold herself together without proper guidance. I felt that it was my clear duty to work out the logical extent of the advice I had given and that, if she was to live the life of service to the lowliest, she must go to the Ashram, where she had dreamt of going long ago. I could not possibly ask any friend or other institution to run the risk of taking a foreign young emotional girl with a black past hardly yet out of sight. With the consent of the manager of the Ashram, therefore, I have sent her there, though not without hesitation. Nor is it without hesitation that I am sharing her letter with the public. It is difficult to believe that all her terrible past is dead for ever. But sudden changes have happened in men's lives before. Let us hope that Nagini Devi's will prove to be one more such case. What is impossible for man is possible for God.

Needless to say that she goes to the Ashram without the slightest intention of taking part directly or indirectly in the Civil Disobedience movement.

One word to the young men who fell under Nagini Devi's spell. She has given me the naked details of her past life. Youth will be emotional all the world over. Hence the utter necessity of preconceived and deliberate bramhacharya during the study period, i.e. at least 25 years. Let the youth of the country know that this Harijan service is the most difficult of all humane services. I do not publish one-tenth of what comes under my notice of the moral degradation to which the criminal neglect of caste-Hindus has reduced them. The work, therefore, demands the highest purity and the greatest simplicity on the part of the workers. Let the young men and women who are working for the cause take heed from the example of Nagini Devi.

ROBINSON CRUSOE'S GOATS

THEY MULTIPLIED AND NOW THEY ARE TO BE SHOT

Santiago (Chile), April 28.

The descendents of Robinson Crusoe's goats have multiplied so much that they are to be slaughtered.

Since Alexander Selkirk—the British seaman whose experiences formed the basis of Defoe's story—left the island of Juan Fernandez, the goats have multiplied from generation to generation running wild round the thickly wooded slopes of the Anvil mountain and in the luxuriant tropical growth of the valleys.

Chile's Minister of Production, Senor Piwonka, has just given official permission to a hunter, Senor Carlos Ramirez, to hunt the wild goats and kill them for their skins.

Father Gilbert Rahm, a Professor at Freiburg University, who has just returned from the island, says that some homesick Colonist has introduced the blackberry on the island and that it is now gradually destroying groves of sandlewood, chonta palms, cork trees and pangues. He found a new type of humming bird, where the male hatches out the eggs while the gaily coloured female amuses herself in the sun.—British United Press.

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All contributions and articles should be addressed to the Editor, the "Sunday Observer."

Contributions should be written only on one side of the paper. Those who desire the return of their articles in case of non-publication should send a stamped and addressed envelope.

All communications addressed to the Editor should bear the name and address of the writer for authentication.

Contributors are requested to be brief and to the point, owing to the limitation of space.

All cash remittances may kindly be made to the address of the manager.

EDITOR

THE SUNDAY OBSERVER

Stand upright; speak thy thought; declare
The truth thou hast that all may share;
Be bold, proclaim it everywhere;
They only live who dare.

SUNDAY, MAY 14, 1933.

A WORD OF WARNING

THAT THE BUREAUCRACY IN India is incapable of comprehending things in their proper perspective is shown by the fact that it refused to respond to the gesture made by Mr. Gandhi and the Congress. The announcement made by Mr. Gandhi that the Civil Disobedience Movement would be suspended for six weeks is a statemanslike action, but the Government have failed to take advantage of the opportunity given of abandonment of Civil Disobedience as an official programme of the Congress. We seldom agreed with the political philosophy of the Congress under the direction of Mr. Gandhi, but we cannot help acknowledging the fact that the leader has behaved in a very sportsmanlike manner. We regret that the Government of India, of which Lord Willingdon is the chief, has exhibited a lack of statesmanship and tactfulness. We would like to know what would happen if all the political prisoners were released. Do the Government fear that there would be a revival of Civil Disobedience? Granting that there would be a revival of Civil Disobedience, cannot the Government bring into use all the weapons that they have in their armoury to fight the Civil Disobedience Movement as they have fought it in the past? If the Government only extended their hand of fellowship and released all the political prisoners, there would have been a different situation and the Civil Disobedience Movement would have been killed completely. But now the movement, which the Government think is dead, will rise again Phoenix-like, and there will be a terrible whirlwind campaign against the Government. It would be then difficult for anybody to fight such a movement as the one we expect in the near future. By suppressing the national movement by repressive methods, the Government are actively helping the growth of agitation against the existing order of Government. Even if more Reforms than those adumbrated in the White Paper were to be conceded, they would not be worked in a spirit of goodwill and friendship. If at all the White Paper constitution is worked, it will be worked only in the spirit in which the Irish people have worked the constitution given to them in the year 1921 to further national ends, and ultimately there will not be that comradeship between Great Britain and India. On the other hand, there will be a permanent breach coupled with bitter feelings towards each other, owing to many years of misrule in India. When we write thus, we are only echoing the sentiments of every patriotic individual, be he a moderate or an extremist, be he a revolutionary or a non-violent civil resister. There is no denying the fact that, in India to-day, there is one all-pervading feeling, namely, to see India a free nation. India, we have no doubt, will ere long become a liberated nation, despite the restrictions and sufferings to which she is subjected.

TRUTH ABOUT KISTNA

WE SEE THAT "THE SUNDAY Chronicle" is at mudslinging again. It is jubilant over the results of the Kistna District Board elections. Not merely being content with an expression of jubilation over the success of its "friends" in the Kistna District, it drags in the name of the Hon. Rajah Saheb of Bobbili. It cannot keep quiet for a single week without bringing in the name of the Rajah Saheb in some connection or other. The Rajah Saheb sits heavily on its brains. We have oftentimes told the "Chronicle" that the Rajah of Bobbili had to postpone the date of elections on account of the petitions received from both parties, but our contemporary is not satisfied with an honest statement of fact. It goes on misrepresenting week after week. It says, "The Minister-in-charge of the Local Self-Government Department in his over-anxiety to further the selfish interests of a handful of his clansmen, went many a time out of the way to insult the people of the district and treat them with uncommon discourtesy." By this statement, our contemporary wants to insinuate that the Chief Minister was helping the Rajah of Mirzapur, simply because he happens to be his clansman. We can treat this statement with the contempt it deserves, but we feel that such a mischievous statement is likely to create a wrong impression in the minds of the public. Therefore, we want to contradict it emphatically. Whenever there was justice on the Rajah of Mirzapur's side, the Government had to pass orders in his favour. This cannot be construed as showing favouritism to him. If it is helping a clansman or a relation, the Hon'ble the Rajah of Bobbili ought to have helped his brother-in-law, the Rajah of Ellamarru, who is on the side of the Rajah of Chellappalle. Why and for what purposes the Rajah of Ellamarru is with the Kamma group is a question which we shall deal with later on. For the present, it suffices to say that some of the relations of the Chief Minister are on the side of the Kamma Zamindar. Further, reverses in Local Board elections are not uncommon in any country. It all depends upon the whims and fancies of the electorate. Reverses in a particular District Board election need not have made the wiseacre in the "Chronicle" office lose himself in ecstasies, because they are natural. The Rajah of Mirzapur has been the President of the District Board for a number of years and the electorate may honestly have felt that there should be a change. Coupled with that feeling, there was corruption of the electorate by the other side, and so the results could not have been otherwise. We draw the attention of our readers to a communication published elsewhere from an "On-looker", which explains the whole truth about the Kistna elections.

BRUTAL MURDER OF LAMBARDAR

BODY CUT INTO SEVEN PIECES

SEQUEL TO BLOOD-FEUD

(Associated Press)

Peshawar, May, 13.

A report comes from Lundkhwar of the brutal murder of Mirhassan (55) a Lambardar of Katlang (Mardan). Mirhassan, taking Rs. 700 land revenue, left home early in the morning riding a pony and visited villages 'en route' with the idea of collecting more land revenue and taking the same to the Treasury.

He left Kattigarhi village for Karim-Khankaruna, but was not seen afterwards till the next morning, when his body was found cut into seven pieces and placed separately on the roadside. It is believed that Mirhassan was shot dead and his body then cut and tied to his pony's saddle was taken to a place far away, in order to discourage suspicion of the real culprits. The deceased's minor son, Sarfaraz, who accompanied his father till Landkhwar, deposed to having seen his father being interrogated by seven persons, six of whom have been arrested on suspicion. The 7th, aged 110, has been left on account of his old age.

The motive for the crime is alleged to be bloodfeud. One of the arrested men is alleged to be a Red Shirt, whose gun licence was cancelled last year on deceased's reports.

KERALA MUSLIM CONFERENCE

SESSION AT CALICUT

(Associated Press)

Calicut, May. 13th.

The Second Session of the Kerala Muslim Conference opened at 12 noon in the local Shahjehan Hall which was tastefully decorated for the occasion with flags and evergreens. A large number of Hindus were present among the audience. Sir Muhammad Habibullah on arrival was received by the Chairman of the Reception Committee Mr. Mammoo Keye Mr. K. Uppi Saheb and others and conducted to the hall.

The Chairman of the Reception Committee after his welcome address formally proposed Sir Muhammad to the chair. The proposition was seconded by Mr. Yakub Hasan. Sir Muhammad who was profusely garlanded then delivered his Presidential Address which was listened to by the whole audience with rapt attention. The Conference then resolved into Subjects Committee and will meet again to-morrow.

TWO YEARS FOR VICEROY'S SOWAR

CONSPIRACY TO STEAL A REVOLVER

(Associated Press)

New Delhi May 13.

"The accused was holding a post of trust and responsibility and he behaved in a manner unworthy of the traditions of his office. So I do not think that the case calls for a lenient sentence" remarked Mr. S. M. Rashid, Resident Magistrate, New Delhi in sentencing Mohammed Khan, a Sowar in the Viceroy's Body Guard to Two Years Rigorous Imprisonment under each Section 411 I, P. C. and Section 20 Arms Act, the sentences to run concurrently for the theft of a Revolver belonging to Flight Lt. A. H. H. Macdonald, Aide Camp to The Viceroy.

TENT COLLAPSES

4 PERSONS KILLED

(Associated Press)

Peshawar, May 13.

A big tent being erected at Ghazni suddenly came down burying four persons who were instantaneously killed.

TALK OF THE TOWN

BY "NEWSMONGER"

The one question that seriously engages the attention of the public to-day is the question of Gandhiji's fast. Every one anxiously reads the newspaper to know the condition of Gandhiji's health. There has never been so much concern shown by the public for anybody, as is shown towards Gandhiji. Most people feel that, if any unfortunate, untoward thing happens to Gandhiji, it would be a very big national calamity. This is the general opinion of the public. But I listened to a very interesting conversation in a coffee house between two journalists. The one asked his brother in profession whether he could give the reason for Gandhiji's fast. The other explained by saying that it is a very simple one. If people have brains to think they can find out the reason very easily. Gandhiji has attempted many things and failed, but he has established a reputation which no other mortal being could have established. He is to-day looked upon by the whole world as bordering on divinity and there is no doubt that he is at the zenith of his popularity. If he lives for some time, his popularity will wane away and he will become another Besant. In the future constitution he knows he has no place, because he is too big a personality to be a member of the Federal Cabinet. He cannot become the President of a Republic. Therefore, the best thing is to end himself, when his popularity is at its zenith. With that view, he must have declared the famous "fast unto death" with regard to the question of the Depressed Classes, in the belief that the Depressed Class leaders might not come round, but to his disappointment, the Depressed Class leaders were amenable and his efforts to die were frustrated. Now he has found some excuse to declare a fast of 21 days without any condition or restriction solely as a purificatory one. He knows more than anybody that it might not be possible for him to survive 21 days' fast with a frail body as his. His assurance that he would perform a miracle is simply to hood-wink the public. If he dies, he will be a greater force than he has been. The Congress is bound to sweep the board in the coming elections with his name on its lips and the national cause can be furthered by appealing to the masses in his name to rally round the Congress and work for the freedom of the motherland.

This was a very interesting line of argument to which the other journalist replied, "I do not think that anybody can impute such motives to Mahatmaji. If he is looked upon to-day as the world's greatest man, it is because of his transparent sincerity. One may or may not agree with his views, but none can deny that he is guided by the noblest thoughts and purest ideals in every one of his actions. I know, as a matter of fact, that the immediate provocation for his fasting for 21 days is the actions of some of his workers engaged in the Harijan work. Nagini Devi's confessions opened his eyes and he faced the actualities. He has found for the first time that all is not gold that glitters. To purify the movement, his method is to increase his soul force. He always believes in soul force. It may be right, or it may be wrong, but the right to practise yoga for the purpose of self-purification, none can deny. It is from that standpoint, he must have undertaken the fast." These are the two opposing views expressed by people.

The "Sunday Observer's" criticisms on Gandhiji's fast were not well received last week, as its previous criticisms.

The public are a bit inquisitive to know the secret as to why the Madras Press was silent on revolutionary

MUSIC HATH CHARMS FOR A FASTING MAN

GANDHIJI THINKS IT IS FOOD FOR THE BODY ALSO

DECLINES TO TAKE VICHY WATER GIVEN BY DEVADAS

(Associated Press)

Poona, May. 13.

"This is more than water for me," was the remark made by Mr. Gandhi this evening when a local troupe of musicians entertained him to music.

Mr. Gandhi had his evening prayers and following that, for about an hour, he lay peacefully listening to soft melodious music. It appears he expressed a desire in the morning to have music and arrangements were accordingly made. After hearing two of Thukaram's hymns, Mr. Gandhi desired more. It was at this juncture that Mr. Devadas Gandhi offered him Vichy water, but Mr. Gandhi declined desiring not to be disturbed remarking that music was more than water for him. But when he wanted the musicians to go ahead with more songs, Mr. Devadas Gandhi pointed out that it would get too late for his half-hourly doze of water and Mr. Gandhi reluctantly agreed. Music perceptibly cheered him up, and it is learnt that this will be continued daily.

Mr. Gandhi, it is learnt, has taken very well to Vichy water, which is being given since this evening in large quantities. Considering the strain of full five days fast, Mr. Gandhi has a comfortable day. Those who had conversations with him affirm that he maintains his mental alertness remarkably.

MEDICAL BOARD FOR GANDHIJI

BULLETIN ON HIS HEALTH

(Associated Press)

Poona, May 13.

A Medical Board consisting of Dr. Ansari, Dr. Gilder, Dr. Purushotam, T. Patel and Dr. G.V. Deshmukh examined Mr. Gandhi this afternoon from 2-30 to 3-30 at the end of which they issued the following bulletin:—"We have examined Mr. Gandhi to-day. During the last twentyfour hours he had fully eleven hours sleep. He vomitted once last night and nausea is still present but is not very troublesome. He is weak but there are no complications. Blood pressure is inclined to rise. Mr. Gandhi is fully cooperating and is avoiding all exertions, interviews, correspondence etc."

Dr. Phatak, Dr. Charpure and Dr. Mehta of Poona were also present during the examination. The Medical Board has taken blood and urine for examination after which they propose to examine Mr. Gandhi again on Tuesday next. It is understood they will examine Mr. Gandhi twice a week during the fast.

COMPOSITION OF VICHY WATER

DOCTORS' INABILITY TO ANALYSE

(Associated Press)

Poona May 13

The Medical Board which examined Mr. Gandhi this afternoon was confronted with an unexpected difficulty on account of their momentary inability to supply Mr. Gandhi with information regarding the composition of Vichy water which Dr. Deshmukh recommended for Mr. Gandhi's consumption. Vichy water is a mineral water containing sodium bicarbonate and is found in France. Dr. Deshmukh recommended this as he considered that on account of the natural effervesence quality it possessed it would help to put down nausea and at the same time enable Mr. Gandhi to consume larger quantities of water which he so badly requires. At the suggestion of Vichy water effervesence Mr. Gandhi quickly asked what it was due to and insisted on knowing the exact composition before he could agree to the suggestion. It was explained that it was only a mineral water containing no artificial ingredients. This would not satisfy Mr. Gandhi. The Doctors not being in possession of the formula racked their brains for wellnigh half an hour and after reference to Medical Books acquainted Mr. Gandhi with the exact composition. Convinced that it was only a mineral water Mr. Gandhi agreed to take it in place of water mixed with soda bicarbonate. The Doctors examined Mr. Gandhi individually, the whole examination lasting fifteen minutes.

Dr. Gilder reminded Mr. Gandhi of the September fast by remarking as he set the blood pressure apparatus on his arm "The same old friend on the same old arm." Mr. Gandhi freely conversed with the doctors and particularly enquired of Mr. Patel about the health of Mr. Vithalbhai Patel and Mr. Subash Bose. It has been definitely decided that biweekly examination by the Medical Board should be conducted on Tuesdays and Saturdays.

Dr. Ansari reaffirming his earlier opinion said that there was no cause for anxiety.

Dr. Ansari has however not decided about his future programme.

Doctor Bidhan Chandra Roy, Ex-Mayor of Calcutta has wired to Mr. Gandhi offering his services.

Mr. Gandhi was immensely gratified when he was informed that an American Lady had presented a diamond ring. She expressed a wish that the proceeds of the ring should be utilised towards the payment of debt of a Harijan.

With reference to the daily reading of the whole of the *Bhagwat Gita*, Dr. Ansari pointed out that it would be a severe strain for Mr. Gandhi. Mr. Gandhi replied that he should have it as "it transports me beyond time and space."

(Continued from last column)

activities of up-country youths. Does the Madras Press think that it will incur the displeasure of the revolutionaries if it makes adverse comments upon their activities. The Madras Press has to express its opinion both on the activities of the revolutionaries on the one hand and those of the police who have been harassing the public by making unnecessary searches on the other hand. If it fails to express its opinion, it is failing in its duty by the public. Let not people of other Presidencies say "Funk, thy name is Madras journalism."

* * *

I hear that there is a sharp division in the ranks of the M. K. Reddi gang. The incongruent elements that compose his party in the Chingleput District Board have begun to quarrel amongst themselves over the question of contracts, appointments, etc. I also hear that Mr. M.K. Reddi has extended his sway over the Conjeeveram Municipality, where a dummy and mummy Chairman presides. He has begun to show hitlerism in Conjeeveram Muncipality. Half a dozen people, I understand, have been removed from service without reason or rhyme. I shall give the readers of the "Sunday Observer" very interesting and amusing information relating to the activities, both public and private, of Mr. M. K. Reddi in Conjeeveram later on.

BURMA'S FUTURE STILL UNDECIDED

BUT CLEAR MAJORITY FOR FEDERATION

44 MEMBERS WANT UNITY WITH INDIA

BURMESE LEADER'S CABLE TO WHITEHALL

(Associated Press)

Rangoon, May, 13.

Dr. Ba Maw has cabled to the Secretary of State, H. E. the Viceroy and H. E. the Governor saying that a clear majority consisting of 44 members have definitely declared in favour of Burma remaining part of India in terms of the motion signed by them.

"We demand full and adequate facilities be given to Burma for modification of the Indian Constitutional proposals in her interests. We have cause for apprehension that separationists would attempt to obtain a separate conference for consideration of Burma's constitution. Such a conference which will have the effect of leaving the question of separation on the basis of the Premier's terms still open will be opposed by all anti-separationists parties and members forming majority in the Council who proved in the last general election that they have an overwhelming support in the country. As the matter is urgent we request an immediate announcement to the above effect.

FEAST DURING FASTING

INTER-CASTE DINNERS

"PRITI BHOJANS" IN LAHORE

(Associated Press.)

Lahore, May 13.

Sheikhupura is taking a prominent lead in practical Harijan uplift with a 21 days' programme, which is being strictly observed. In pursuance of the decision of the Executive Committee of the Harijan Sevak Sabha requiring every member to give at least one common dinner during Mr. Gandhi's fast in order to eradicate the "superstition of untouchability" in the minds of orthodox womenfolk, two members Sardar Atmasingh and Swami Anandsingh gave 'Priti Bhojans' in their own houses in which Harijans dressed in clean clothes and a number of high caste Hindus sat together and ate the same food on absolutely equal terms.

The Arya Samaj have joined in the programme and have arranged two big intercaste dinners on the 21st and 26th May, in which a number of ladies are expected to join besides common meetings and congregational prayers.

Sanatan Dharma Sabha and Singh Sabha have been approached to join.

HURRICANE DRIVE AGAINST UNTOUCHABILITY

A CONFERENCE AT POONA

(Associated Press)

Poona, May 13.

Reports received from different parts of the province indicate that Mr. Gandhi's fast has stimulated workers in Harijan cause to considerable activity and the movement has gathered immense impetus during these few days. A Conference has been called for to-morrow morning at the residence of Raja Surajpura, President of Provincial Anti-Untouchability League to plan a Hurricane drive against untouchability and to carry on vigorous work for the uplift of Harijans during the fast period.

CIVIL DISOBEDIENCE SUSPENDED

BEHAR PRESIDENT'S CIRCULAR

(Associated Press)

Patna, May 13.

Mr. Benodenanda Jha, Acting President, Behar Congress Committee has issued a circular in pursuance of Mr. M. S. Aney's instructions suspending Civil disobedience in the province.

A SYMPATHETIC FAST

It is understood that Mr. Bhuvaneswar Tiwary, a prisoner in Patna Camp Jail has resorted to fasting in sympathy with Mr. Gandhi's fast. All efforts to disuade him from the fast so far proved futile.

TRAVANCORE CO-OPERATIVE ENQUIRY

DR. KUNJAN PILLAI TO BE VICE-CHAIRMAN

(Associated Press)

Trivandrum, May. 13.

Mr. C. K. Devadhar, President of the Travancore Co-operative Enquiry Committee, for reasons of health is unable to come to Travancore and resume his works for a few weeks. In order to avoid delay he has therefore suggested the appointment of a Vice-Chairman to carry on the work of the Committee in his absence. The present programme of the Committee as outlined by Mr. Devadhar is the inspection of a few typical societies and the examination of a few witnesses. In accordance with his proposal Rao Sahib Dr. N. Kunjan Pillay, Land Revenue and Income Tax Commissioner who is a member of the Committee has been appointed Vice-Chairman with power to regulate the work of the Committee. The term of the Committee which was due to expire at the end of June has also been extended to the middle of August.

RESERVE BANK COMMITTEE

INDIAN LEGISLATORS SAIL FOR LONDON

(Associated Press.)

Bombay, May 13.

Mr. C. S. Ranga Iyer and Lala Ramsaran Das, Members of the Statutory Railway Board and Reserve Bank Committees respectively sailed to-day for England by S.S. Stratharid. Interviewed by the Associated Press regarding the committee on which he was going to serve Mr. Ranga Iyer said, "I am fearfully upset over Mr. Gandhi's Fast and hope and pray that he will win through this ordeal. If Mr. Gandhi lives I can confidently say that the future is, if not easy, at least bright because Britain knows and ought to know that he, more than any living Leader can speak for the bu[lk] of the politically minded and n[on] politically minded people of In[dia]. Asked to speak on the committee [Mr.] Ranga Iyer said that they were to discuss the safeguards whether financial or railway. Safeguards, he added, were part of the Gandhi-Irwin pact but they have to be proved to be in the interests of India. Concluding he said that he could not say anything more on the subject until the stage of discussion arrived but his desire was to act to the best light of his conscience for the nation's good. Lala Ramsarandas maintained that he was going with an open mind and could do his best to safeguard the interests of India.

Among other distinguished passengers who sailed by the same boat were Mr. H. C. Gowan, Governor designate of the Central Provinces Sir. Cuthrie Russel, Sir. Ness Wadia, Professor Rushbrook Williams, Mrs. Hinkler and Raja Kaja Pershad son and heir of Maharaja Sir. Kishen Pershad.

THE KUMARARAJAH OF CHETTINAD

A SKETCH

BY MR. K. M. BALASUBRAMANIAM B.A., B.L.

Celebrated parentage is certainly a blessing but by no means an unmixed one for all. It can prove a good fortune to some and a misfortune to others. A Winston Churchill is fortunate in his father but an Austen Chamberlain is unfortunate in his. It is so because unless the son is equally clever, if not cleverer than the father he is apt to be eclipsed by the latter. Sir Austen Chamberlain was born under the shadow of a great name and he never emerged out from it. But Mr. Muthia Chettiar is fortunate, though he too was born under the shadow of his illustrious father Rajah Sir Annamalai Chettiar. It is a good thing to hold the coat tails of a great father and be ushered into the world provided one does not continue for ever to walk in the former's shadow. The Kumararajah was introduced by his father into the political world but he was never eclipsed by the latter. He has emerged out of the shadow and proved his mettle.

Armed to the teeth, and accouttered well, perched on the saddle, booted and spurred, the Kumararajah commenced his race to the beat of drums and the blow of bugles. But there ended his extraneous help. Once mounted, he would never dismount. The pioneer of his community to dive into active politics, he is fast exploring fresh fields and pastures new. It is with the gusto and gallantry of a Hotspur that he dashes on his steed. He strides the fields with marvellous speed and meteoric splendour. A bayonet thrust here and a sword hit there he deals and takes with delight and with ever-increasing thirst for laurels endlessly rides on. To change the figure, he wanders like Alice in the wonderland of politics and grows more and more curious.

The Kumararajah hails from a community which has a fanatic faith in the might of mammon. They worship the golden calf with a zeal only equalled by their zeal for temple building.

All their lives they would spend in accumulating wealth with a jew-like exactitude and at the end they would recklessly lavish it in reviving old temples and raising new ones. They are a charitable race who forget their soul in the first half of their life to seek its salvation in the second half. Their generosity bleeds the debtors to build up temple stones. In their fanatic zeal for temple-building they have adopted an inverted scale of human values. But all these traditions were brushed aside with a lofty contempt by Rajah Sir Annamalai Chettiar's family which strayed from the beaten track and struck a new path. The Rajah was aghast at the misplaced munificence of his tribe. He would fain spend lakhs of rupees over a temple. But let it not be a temple where the shrieks of bats and the peals of the bells sing a chorus to a stone. Let it be a temple where the Goddess of Learning would be enthroned with the blazing torch of culture held aloft in her hand whence countless souls shall get illumined and enlightened to their eternal bliss. Thus in the establishment of the Annamalai University the God of mammon came to be pressed into the service of the Goddess of Learning for the first time in their community. It was the happiness of the human beings and not the height of the temple-tower that was sought to be enhanced. In keeping with such magnanimous tradition set up by his noble father the Kumararajah leapt into the political arena at a very early age.

Want of discipline and wasteful living usually characterise the young colts of aristocratic breed in our country. Rolling in the lap of luxury and draining the cup of pleasure, the impetuous young men forget themselves and forget their country in their feverish pursuit after the fleeting pleasures of their flesh. How refreshing therefore, how very encouraging it is to turn from this repulsive picture of rapturous venality to that of Kumararajah of Chettinad who has voluntarily enlisted in the service of his fellowmen with a willing and meek submission to the discipline and rigours of a dedicated life! After the completion of his academic career he commenced his political career as a matter of course. At the early age of twenty-five he came to occupy many a post of responsibility and honour in the business world. Membership of the Legislative Council came to him naturally enough. He has served in a number of committees and has thus gained immense experience in administration. He became a member of the Madras Corporation and has since been elected as its President—the first one to be honoured with the newly-won appellation of Mayor.

No youth could have helped being enraptured by the magnificent picture that was presented to his eyes on the occasion of the Mayoral welcome to the new Assembly President. The thin, tall and exquisitely dressed figure of Mr. R. K. Shunmukham and the equally tall but the robust and well-built figure of the Kumararajah glowing in his Mayroal robe of black hue and bordered gold epitomised in themselves the excellence of Madras youth. It was a picture that showed the high-watermark of the glory of youth. It was a picture of one youthful victor extending a laurel to another victor—just returned from the Olympic with the full flush of victory fresh on his face. No wonder then that Mr. Chetti almost blushed and restrained his tongue lest they should form a mutual admiration society.

He is full of energy and ambition. He is enthusiastic and eager—eager to learn and eager to do big things. He spares no pains to equip himself with everything that would make a successful politician. No one who has seen him at the beginning can help being struck by the tremendous progress he has made. He personifies energy and embodies improvement. He is restless and active, always thinking and always moving. He has been fixed with responsibility from the very outset of his career. The discipline and training that he undergoes in the discharge of it would shape and reshape him into the ideal politician after his own heart. The Kumararajah is entitled to our attention not so much by his past achievements which are not many as by the glorious future which he so well promises to carve out for himself.

It is true that the Kumararajah is not an eloquent speaker. He has never made a Philippic either within the council or without it. Nor has he electrified the imagination of the public by any masterly stroke of statesmanship or by a mystifying phrase. But he speaks with feeling and force. He suffers from a rather rapid utterance with occasional faltering but he as readily recovers from it and rushes on. The earnest effort of his swift-moving mind to seek effective expression through his rather untrained tongue is visible in every word he utters. But no one can doubt that within a very short time he would succeed in establishing a wonderful union with his mind and tongue. He is capable of clear thinking. That he could make an effective speech and drive home into the audience certain unpalatable truths with success was clearly demonstrated by him on the Theyagaroyaday celebration. It was a speech that disclosed the possibility of his future development. It gave sincere satisfaction to his listeners by the earnestness and vehemence it so well exhibited. He has also a sense of humour but not a very effective one. The remark that he made about labour becoming a menace to us if the Justice Party did not betimes take up its cause was meant to be a stroke of humour. But unhappily it was misunderstood by many.

The Kumararajah has an engaging way of accosting you. Never would he fail to greet you with a happy smile and a glow of his pupil. He would converse with you in a most pleasing manner and convince you that he is really so a good friend that you never suspected him to be. He will make you feel completely at home, make you forget that he is an aristocrat. You would be immediately taken into his confidence and be told that youth must work up for the party or else the Party would go to dogs. His twisting fingers playingly intertwine with yours and his long arm would encircle your shoulders and you stride with him a pace or two in this embarrassing privilege and become his friend for ever. No one has studied human psychology so attentively and no one uses that knowledge to his best advantage as he does. He breathes courtesy everywhere he goes. He disarms your suspicions, if you have any. 'A kindlier prince there never lived,' you unconsciously blurt out as you leave his captivating presence. Happily rid of the aristocratic overhearing and aloofness, the Kumararajah mixes with the mob and earns its gratitude. He realises the place of rank in public life, its efficacy no less than its limitations. Like the unostentatious Prince of Wales who throws himself into the throng of labourers and spends a happy evening with them in drinking wine and cracking jokes, the Kumararajah also coquettes with the plebians and stoops to conquer them. He is a man who is gifted with that precious quality called 'tact' to an inordinate degree. He is clever and calculating and therefore thoroughly qualified to be a successful politician. He handles men with a greater dexterity than his community handles money. He is an antithesis of his stately father who is always on the heights of high society and undisturbed placidity. Unlike his father the Kumararajah is thrilled by the smell of powder and the sound of the guns, though he would fain win the battle by a stroke of strategy rather than by igniting the guns.

KUMARARAJAH M. A. MUTHIAH CHETTIAR B.A., OF CHETTINAD, MAYOR OF MADRAS

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KERALA MUSLIM YOUTH CONFERENCE

MOULANA YAKUB HUSSAIN'S ADVICE TO MUSLIM YOUTHS

REVISION OF CONGRESS PROGRAMME URGED

Moulana Yakub Hussain Sait in the course of his Presidential address to the Kerala Youths' Conference held at Calicut on the 13th instant, after discussing the Youths' place in society and the duty of the Indian youth and his activities in 1921, he proceeds to say:—

Moplah Rebellion

"While I and other Malabar leaders were in jail the Government Officials and their Muslim co-operators have had the entire field to themselves to test Mr. Thomas' theory as against my theory. Well, the leaven was at work and within six months the revolution reared its ugly head. Soon after my release from jail I, at the risk of my life, offered to go to the disturbed area and point out to the rebels the grave consequences of their action to their community, but this time Lord Willingdon the then Governor would not allow me to test my "theory" to try to nip the mischief in the bud.

Relief Work

The rebellion was a great catastrophe that has paralysed the Moplah community, from the after effects of which it is not yet entirely free. I take this opportunity to thank the Musalmans throughout India for the generous help that they gave to the Moplah sufferers mostly women and children. I am proud of having done my little bit in organizing a relief movement in connection with which I had visited the rebellion area after presiding over the Kerala Conference in Cananore in 1924. Government also deserve our thanks for all they have been doing for the betterment of the Moplah community specially for the kind attention they have been paying to the education of Moplah children and for the removal of the ignorance that has been the principal cause of the outbursts of Moplah fanaticism in the past.

Tribute to Sir Krishnan Nair

I must also acknowledge the courtesy with which the Hon'ble Sir Krishnan Nair always received our request in the Legislative Council for the release of Moplah Prisoners, for the trouble he has taken in examining the cases and for releasing 1542 prisoners before the expiry of their sentences between 31st March 1931 and 30th June 1932. He has also withdrawn the charges against 36 persons who were wanted by the Police in connection with the rebellion and were absconding.

221 Moplah prisoners were still in jails in the Presidency and 145 in the Andamans on 30th June 1932 whose offences were considered by the Government to be of more heinous character. We still hope to convince the Government that nothing will be lost in stretching the point in the case of the remaining prisoners but on the other hand the conciliatory policy of the Government that has already succeeded better in pacifying the community than any other policy would have done, would, if stretched still further, add to the gratefulness of the community.

Mophlas were compelled to go to Andamans

It will be remembered that an Andaman Colonization scheme was formed by the Government some years ago and some Moplah prisoners undergoing imprisonment in India were compelled or induced to go to the Andamans and their families were also taken there. No statistics are available in respect of men who took up their residence in the Andamans as freemen after their release, but only this much has been elicited through questions in the Council that 96 out of 148 prisoners who are undergoing sentences in the Penal Settlement have their families with them, and of the freemen whose term of imprisonment has expired 82 are indebted to Government whom permits to leave the islands are not given till they discharge their debts. The families of the prisoners were taken to the islands at the expense of the Government, but the Government refused to bear the passage for their return to their homes in Malabar. There are a number of ex-convicts still in the islands who could not avail themselves of the free passage for themselves within 6 months for the simple reason that they had no money for the fares of their families.

The Madras Government is negotiating with the Government of India about certain matters in this connection but the question of bringing back to Malabar all the Moplahs and their families who are in the Andamans requires our serious attention and I hope the Kerala Muslim conference will deal with it in the proper manner.

Youth Organizations

The formation of the Youth Conference presupposes that a number of Youth organizations either already exist in the district or are intended to be brought into existence soon hereafter, whose delegates would meet in conference every year to review their work in the past and to make their plans for the future. Youth conference and youth associations should not be mere deliberative bodies, but they should be working organizations with well drawn out programme of work. Passing of resolutions, critising the actions of the Government, public bodies or any section of the community, or calling upon them and others to do certain desirable things should not form the principal object of these organizations. Active service to the country and the community and training of the junior members for this service should be their sole object.

Muslim Service Corps vs. Mohamedan Educational Association.

In order to illustrate the difference of the lines on which the associations of the elders usually work and of the lines on which Youth Associations should make it a rule to work, I will narrate to you a reminiscence of 30 years ago. After the sitting of the All-India Muslim Educational Conference in Madras in December 1901 to which date back all the educational activities that have brought about a sort of Muslim renaissance in this Presidency, the Mohamedan Educational Association of Southern India was founded. For a couple of years the Association did nothing but prepare elaborate schemes of collecting a national fund, plans were made, agents were appointed, but the work of collection was never started. This exhausted the patience of youngmen who though graduates and undergraduates were considered to be too immature and too insignificant for the membership of the Association. The Youngmen started their own Association under the name of the Muslim Service Corps and they collected Four Anna Fund, from the proceeds of which a number of scholarships were given to Muslim College Students.

This activity of the Young Muslims exasperated some of the members of the elder association and they prevailed upon the President, the late Mr. Justice Boddam against his wish to ask the Service Corps to suspend its activities on the plea that the collection of Four Anna Fund interfered with the collection of the "National Fund". Even then no progress was made with the collection and a time came when Mr. Boddam was forced to resign the presidentship of an association which, as Mr. Boddam said in his letter, did not exist except on paper. At this juncture some of the members of the Service Corps begged Mr. Boddam to abstain from taking a step which would put a stop to even that little that was being done for the regeneration of Madras Musalmans. In withdrawing his resignation Mr. Boddam remarked that he, an old man, was beholden to his Young Muslim friends for this sound advice.

After this for some years the association worked with vigour, for Youngmen who had no pretence to high position were at its helm. I am sorry to say that of late the association has become officialridden, and the young members have no independence of opinion for they do not wish to offend the officials and spoil their prospects of Government service; the result is that the activities of the association are confined to the granting of a dozen scholarships and maintaining the Boddam Hostel for about 20 students. It has ceased to be the central organization of the community that it was two decades ago.

Study Of Quran

Every young man should make a thorough study of the Holy Quran and should acquaint himself fully with all its teachings. If you know your Quran well your intelligent faith in it will prove a great source of strength to you. Armed with Quran you can face the world with confidence. The Quran will inspire you with high ambition, will prompt you to noble actions, will nerve you to overcome difficulties, and it will sustain you in your troubles. You may have had the most careful home training, the best of book learning, the costliest public school and university education, but your equipment for life is woefully incomplete if your education is not saturated with the teachings of Quran.

Groups of young men should meet at night, one person should read aloud a paragraph and then by means of an index all the Quranic verses on the principal subject of the paragraph should be collected and considered. You will find that Quran is its own commentary and very little outside help is needed to explain the real meaning of its verses. It is a pity there are no help books for the study of Quran in the manner I suggest. My compilation, Kitabul Huda, when completed and published may supply the want to some extent.

Mahatma Gandhi

We meet to-day with our hearts full of anxiety for the precious life of Mahatma Gandhi. If to-day India has found its soul and achieved self-realization, and it is determined to break off all the political and social fetters, purify itself morally, spiritually and physically and attain complete freedom, owing no allegiance but to one God in heaven, acknowledging no principle but that of truth and desiring nothing but peace with all humanity, this national emancipation is entirely due to the courageous lead that this Noble Soul has given to the Indian nation. Mahatmaji is the greatest national asset of India and we require his inspiring presence amongst us the most at the present juncture when our political and social fate is trembling in the balance Considering the implicit faith and trust Mahatmaji has in God and his sincere belief that his heart has received its impulse from above, we cannot question the wisdom of his action. We can only pray: "O God! let Thy will be done. Gandhiji's life and death is in Thy hand. We are helpless, do what Thou thinkest best for us."

Imperative Need To Revise Congress Programme

The release of Mr. Gandhi and the suspension of Civil Disobedience have created a situation of great potentiality which if wisely handled will force the hands of the British Parliament to present India with a real Dominion Constitution and not the trumpery thing contemplated in the White Paper. Along with Mahatmaji the whole India should go through the soul-searching penance and come out of the ordeal with its vision clear of the cob-webs of false ideas that have clouded our outlook so long. National movements in all living advancing countries change their methods to suit the altered conditions from time to time and a change in the Congress method is now imperatively called for. What more opportune and psychological movement can there be for revising the Congress programme than the day the national ordeal will be over? The sheer determination of the free Congress not to accept anything less than what was guaranteed in the Gandhi-Irwin Pact will impress the British mentality and influence the Joint Parliamentary Committee more profoundly at the present juncture than any direct action. The sign has come and woe unto us, if we do not head it aright.

Programme Of Work

The first business of this conference is to lay down the lines on which youth associations, or the Central Committee and branches of this Conference, should be organized and worked.

Instead of one association having several objects, a separate association should be formed for each object. This is a better method of arranging division of labour than by having different Sub-Committees of an association of multifarious objects.

Much social and educational work can be efficiently done through the co-operation of voluntary honorary workers than through paid staff. Many a national object which, for want of sufficient funds remain unfulfilled can be brought within the possibility of attainment through the voluntary agency of youngmen. For example, considering the enormous cost of mass education, we cannot hope to abolish illiteracy in one generation if the battle is to be fought by paid teachers only. If, however, every educated youngman would teach a class for one period twice a week, the problem of adult education in night schools can be solved at very little cost.

Youngmen can also in their spare hours help Indian industries by getting sales for their products and by popularising Indian goods.

It is not my object to enumerate all the objects that the youth can undertake to promote, but I have mentioned these two only by way of example.

Youth and Politics.

I do not see why youngmen should be asked to eschew politics. I have advocated division of labour in respect of youngmen's activities and it can be expected that not all but only a section of youngmen would take active part in political work of the country. All the same it is the duty of all youngmen and women to study the ever changing political situation, to see things in their true perspective and to form correct opinions on all current topics.

When there is a tug of war between two nations, one the subject and the other the ruler, one demanding the right of self-rule and the other withholding that right on the plea that she herself and not the other is fit to rule over this vast sub-continent atleast till such time as the people of the soil are capable of managing their own affairs, youngmen of the subject nation are apt to get bewildered. They often find themselves in the midst of a tangle, the arguments and counter-arguments of which are difficult to be weighed and judged properly. The confusion gets worse confounded when the house of the subject nation is divided against itself and the minority section is led by the foreigner to seek the promotion of communal interests at the sacrifice of the national liberty.

Youth of all Nations.

It has been noticed that in European as well as in Muslim countries since the termination of the War, the outlook of the younger men has been more nationalistic, their vision more clear, their desire for freedom more intense, their determination to overcome difficulties stronger and their fight for an ideal more stubborn than that of the elders.

Expectation from Indian Muslim Youth.

At the present juncture when India is in the grip of a great constitutional struggle with Britain, there is every sign to show that the young Indian Muslims are moved by the same spirit which is buoying up the Young Egyptians to-day and which has crowned the young Turks with glorious success.

Provincial and Hindustani Culture

What part should Kerala play in the future Federal Constitution of India? I have always advocated the formation of provinces on linguistic basis. Language is also the medium of culture, every linguistic province has a culture of its own, and the Hindustani culture with Hindustani language predominating over the provincial cultures and provincial languages. Hindustani culture is the common heritage of Hindus and Musalmans. Its original home extends from Delhi to Patna and Jubblepore and from Lucknow to Mount Abu. The Punjab has adopted Hindustani culture and Hindustani and not Punjabi is the medium o instruction as well as the language of the courts and offices. Frontier Province, Sind and Baluchistan are being fast Hindustanised.

Musalmans took the Hindustani culture to Gujrat, Maharashtra Central Provinces and they brought it down to the Deccan, Andhra, and Tamil Nadu right up to the Cape Comorin. Karnatak, Canara and Mysore are quite familiar with Hindustani, and Kerala is the only province that has remained the least affected by Hindustani.

As Musalmans have made larger contribution to the development of Hindustani culture, and as this culture has spread beyond the confines of Hindustan proper only through Muslim agency, the Hindustani culture has come to be known as Islamic culture, and it was for the preservation of this culture that Musalmans insisted upon special safeguards to be provided in the future Constitution of India.

Hindustani Language.

While I want my Kerala Co-religionists to co-operate with other Malayalees to develop Kerala Provincial sub-culture and make their best contribution to the enrichment of Malyalee literature, I want them to learn Hindustani as a second language. Hindustani is fast becoming the *linqua franca* of India and it will take the place of English when Swaraj is in full swing in India.

It is the difference of Script that distinguishes Urdu from Hindi; otherwise the spoken language is the same and the name Hindustani covers Urdu and Hindi. There is vast Islamic literature in Urdu which is growing year after year and time will soon come when it will not be necessary for Musalmans to learn Arabic to acquire the fullest knowledge of Islam.

Usmania University of Hyderabad has become a great centre of Hindustani culture and its Translation Department is transfering to Urdu the stores of modern knowledge, specially scientific, that is to be found in European languages.

Urdu Classes

When Hindus have recognized the need of learning Hindi and numerous Hindi Pracharaks are at work in Kerala as well as in other parts of the Presidency it is doubly incumbent upon the Moplahs to arrange for holding Urdu classes on a large scale. Here is a good field for the Kerala Muslim Youth to engage themselves in. Madras Urdu Association will give you much assistance in this connection.

Muslim Education

Moplah education was one of the most difficult questions that the Muslim Education Committee had to tackle. The Government nominated this Committee in response to the request of the Muslim members of the Legislative Council. Its report, which is now under the consideration of the Government, when published, will form a good guide for Muslim Associations, public bodies and the Government. The report deals with the peculiar educational requirements of the Muslim Community, the Muslim claim on the Government and other public bodies for a proper share in the educational budget of the Presidency, it lays down the lines on which education should be imparted to Musalmans and it has pointed out at what stages Mussalmans should receive their education separately in their own denominational institutions and at what stages they should receive it in mixed institutions along with the students of other communities. I hope the Kerala Muslim Conference will urge upon the Government to tackle the question of Muslim education in this Presidency in a generous spirit so that this important minority may be enabled to come abreast of other advanced communities and take its proper share in the Provincial Autonomy that is sure to be established in Madras in a year or two.

Conclusion

In conclution I must apologise for the shor comings of my Presidential address. Your invitation reached me only on Monday the 1st May 1933. For the following four days my office work from 10 to 5 left me hardly any time to think out my address. I wrote it only Saturday and Sunday last. I had to proceed to Ootacamund to attend the Select Committee of the Land Mortgage Bill on Monday and Tuesday and to meet a few members of the Cabinet in connection with the Muslim Education Committee on Wednesday. I arrived at Calicut on Thursday and I am addressing you here on Friday the 12th. To add to my difficulties my health has been also far from satisfactory. If I therefore cause any disappointment to you in respect of any omission or cause of offence to you in respect of any commission, I hope you will overlook my fault.

I must express my thanks to Mr. Daud Shah the Managing Director of the Guardian Press Ltd., and Editor 'Dar-ul-Islam" Madras, for the trouble he has taken to read the manuscripts and correct the proofs. But for his friendly assistance it would not have been possible for the address to be printed in my absence in so short a time.

I thank you once more for the great honour you have done me in asking me to preside over this Conference, and I pray to God to give us sufficient spiritual strength to come to right decision in our deliberations and be steadfast in our determination to carry out our resolutions.

LIFE GIVING LOVE

THE SECRET OF IMMORTALITY

Among the difficulties hindering the work of Christ as a teacher was the fact that He had to employ words debased by common usage, words that were of one meaning for Himself and of another for His hearers. We can easily realize why our Lord's teaching was so often misunderstood, why He and His audience would find themselves at cross-purposes, when we remember that He and they often attached quite different meanings to the same words.

A striking example of this was supplied by the conversation recorded in Sunday's Gospel. As is our own habit, the Jews used the words "life" and "death" to describe conditions of the body, while in Christ's view the only real life and death are those of the soul. And therefore, giving the word "death" its right significance, He declared: "If a man keeps My saying, he shall never see death." To the Jews, interpreting the word in the other sense, this seemed the language of insanity. They failed to understand the teaching because, in effect, they and the Teacher spoke different languages. What they termed death was, as He saw it, but an incident in life, and the real life is uninterrupted by any change of physical organism or environment.

According to Christ's teaching, life is rooted in love. Love is the sole creative force. The universe is the expression of the Divine love, and the parable of the natural world symbolizes the same eternal law, for here too life is created by love. The force which creates life preserves it also. The loveless life dwindles and is extinguished. The soul-life which is dominated by love is made immune against all the powers of destruction, and already, in this stage of being, has become eternal.

AN ASSURED FAITH

When accordingly an inquirer asked what he should do to obtain eternal life, he was referred to the old Commandments, which enjoined upon him the duties of loving God and loving his neighbour. "This do," he was told, "and thou shalt live." To trust Christ's assurance of this law, to accept it as made by one who was, as He claimed to be, Divine, was to believe in Him, and "he that believeth in Me," said the Master, "shall never die." To fulfil the law of love was to keep His saying, and "if a man keep my saying, he shall never see death."

Here, then, according to our Lord's teaching, seems to be the secret of immortality. Many forces war against the soul, but the personality filled with that love of God which comes through obedience is immunized against all destructive powers and shall never see death. And, while eternal life is wholly the gift of God, it is a gift bestowed, as indeed are all the Divine gifts, through the operation of His law.

It is not, in other words, a gift in the fortuitous sense of that word; whether it will be bestowed or withheld in any given case is not a matter of uncertainty. The magnificently immutable law of God controls that issue, and to vary the law would require a self-contradictory God. The Eastern people of our Lord's time were apt to conceive the Deity as a kind of magnified Oriental monarch, granting or refusing petitions according to His momentary pleasure.

There can be little need to insist how immeasurably such a conception of the Divine Power transcends the other, or how alone it can bring peace of mind and an assured faith. Because love conserves life, there can be no fears for those who in this stage of being have been learning to love, and have tried to express love in service of God and man. By a changeless decree life eternal is theirs—a life begun here, uninterrupted by physical death, and continued in some unimaginable setting where evil cannot come and all tears are wiped away.—*The Times.*

PARIS AS IT WAS 150 YEARS AGO

FAST CARRIAGES AND FILTHY STREETS

Paris at the latter end of the eighteenth century was in a state of uncertainty and doubt. Events were moving rapidly to an inevitable crisis. The times recorded the changing opinions of thinking men, and one man in particular, walking among people of every class, held a mirror to their faces. He critically noted down their habits, their manners, and their customs, and found them wanting and in need of drastic reform. The result of these investigations was his immense work "Le Tableau de Paris." Louis-Sebastien Mercier, the author, was in many ways comparable to his contemporary and sometime associate, Restif de la Bretonne; but while Restif sadistically dissected the human heart, Mercier analysed social life writes Yvonne French in J. O. L. Weekly. In the works of both men there is evidence of disillusionment, but the erotic sentiment of the former was replaced in Mercier by hypercritical cynicism. The "Tableau" is in twelve volumes, which is in itself a reasonable enough excuse for its being now translated, abridged and prefaced by Miss Helen Simpson; in other words it is transformed into "The Waiting City: Paris, 1782-88" (Harap, 12s. 6d). The result is pleasant enough, although an abridged publication must always be open to criticism; yet the reader is saved an immense amount of trouble by having the whole cut up into short little essays—almost verbatim—and mostly only a page or so in length and charmingly served up to the accompaniment of many excellent reproductions from rare old engravings.

POISON FROM THE GROCERS

There are scenes drawn from every phase of social life, from the Court to the gutter. We learn that doctors were disgraceful and the medical faculty a ramp Grocers were also druggists, and their assistants, often illiterate, would, as likely as not, mistake an inscription on a jar and hand over some poisonous decoction instead of the innocuous prescription. But "nobody cares, nobody protests, and the victim of error is quietly buried next day." Mercier protested. He was for ever getting himself into trouble, quarrelling with the police, objecting to their inhuman spy-system, demanding reform and exacting revision of legislation which would give the public fair play.

He was a Republican. He was also what we should now call an early Socialist. He was a man of paradoxes and infinite contrasts. Intensely Anglophile, he derided the English fashions, which, in the last decade but one of the eighteenth century, had flooded the fashionable world of Paris. "Just now," he writes, "English clothing is all the wear. Rich man's son, sprig of nobility, counter-jumper—you see them dressed all alike in the long coat, cut close, thick stockings, puffed stock . . . . But at the first sentence exchanged the familiar Parisian ignoramus peeps out from under the islander's hat . . . . he thinks India is part of America." So much for his opinion of his would-be-fashionable compatriots.

THE TRAFFIC PROBLEM

At this time a particular and uncomfortable looking vehicle, the Whisky, was all the rage. The infuriated critic vituperated against them, for the rate at which they were driven was evidently a scandal to the population. People were frequently knocked down and run over without in the least being able to obtain any redress or satisfaction from the law. The condition of the streets was also abominable, the lighting insufficient, and for reasons of municipal economy, there were no street lanterns on nights when the moon was full.

It is interesting to compare Mercier's scenic attacks with the Observations recorded by Mrs. Thrale, whose Journal of a trip to Paris with her husband and Dr. Johnston has recently been published. She was visiting the Continent almost ten years before the "Tableau" came into being, but it cannot have changed much during that period, and both of them agree on the frequently filthy methods of preparing food. The fish stalls, according to Mercier, were unspeakable. Fish-wives, exhibiting a thrifty tenacity with regard to their wares, hung on to the uttermost fin until obliged to part with it when it reached stinking point.

A DAY IN OLD PARIS

The best chapter in the whole book is, I find, "How the Day Goes." It is longer than the others and gives a wonderful account of a great city progressing through its working day. There is something about it which anticipates the famous records of urban daily life in the twentieth century which have been preserved for us in the experimental French and German cinema. I cannot find that this had ever been described before. The gradual opening of the markets if graphically described, so are the shops of the small artisans and the life in the taverns and of the quays. The hairdresser is given a chapter to himself, and that on the theatre is immensely interesting. Mercier loved the theatre and he was one of the first to ridicule the continued usage of rhymed couplets and heroic Alexandrines on the stage Beaumarchais was his friend, and with his support he felt able to assume a definite position with regard to contemporary drama. Miss Simpson quotes by the way, an excellent example of Beaumarchais's fearless and independent attitude.

PROTESTS AGAINST EVERYTHING

Mercier's irreverence, however, towards the foundation-stone of an art which had always been venerated in France, the theatre of Racine, was not likely to improve the light in which he was appearing. The actors rebelled. They refused to perform his already accepted play, and returned it to him, denying him his privileges as critic and even as spectator. Sick with distress he shook the dust of Paris from the feet and thereupon fused his abilities in the scorching furnace of criticism. The spark ignited by his anger blazed up into the first few volumes of the "Tableau" and here we have all the best of it. Everything was to him a scandal and an abuse. Women's headdresses were, very filthy and unhygeinic. The theatre was in a shocking state. Pitgoers were locked in and, incredible as it may seem, were unable to leave the guarded doors, without applying for assistance from a listless female. But when all has been said, it would be well not to accept too seriously this tirade against an obsolete system. It may not have been quite so bad as Mercier makes out, and nobody could for a moment suppose that Hogarth was "photographic" or Rowlandson faithful to life. Opposition is one of the most salutary actors in the world, and by the interference of men such as Mercier we eventually come to know the meaning of Progress.

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POPE PIUS XI

THE HARDEST WORKED RULER IN THE WORLD

THIS ONCE INTREPID MOUNTAIN CLIMBER

He is the best known man in the world, yet the least known. And certainly he is the loneliest.

His name is Achille Ambrogio Damiano Ratti, son of a former manager of a silk factory. He is 75 years old.

Who is he ?

His Holiness Pope Pius XI. The Supreme Pontiff who wears the Triple Crown, studded with its 700 gems. The ruler of the souls of nearly 300,000,000 men, women and children.

When he speaks as Pope his word is undying law to each one of them.

Surrounded by medieval pomp, he lives a life of monkish austerity and simplicity.

They mean nothing to him personally—the tall, noble Swiss Guard, armed with pikes and dressed in the slashed doublet of the middle ages. They guard the gates of his city and they guard his person.

To his simple mind the ornate chamberlains and dignitaries of the Vatican Court are inimical. Beneath the shadow of the hill of the Janiculum he is the hardest working ruler in the world.

Pius XI has signed a Treaty with the Quirinal, the seat of Italian earthly power, so that the voluntary imprisonment of the Pope in the Vatican is at an end. The wide world is open to him.

But he will not travel, this once intrepid climber of mountains who blazed new trials across the Alps.

He will never visit England again, this scholar who lectured here in Latin.

Never again will his feet tread the snows of Poland where he was once Apostolic Nuncio, or ambassador from the Pope on whose throne he now sits.

Pius XI is too busy to travel. He is a king who never has a holiday.

He stays in the superb palace; and in the library of which he was once curator, he occupies the small leisure that is his.

Scholar, Mountaineer. Formerly a superb bridge player. Now he rises every morning before 6. Summer and winter, rain or fine. While Rome around him slumbers still, Pius XI says mass in his private chapel. Then to breakfast.

Coffee and a little bread. Occasionally a little fruit, but never more than that.

And then immediately to work. Correspondence first with his secretaries. Letters pour into the Vatican from all over the world. Letters from kings. Letters from peasants.

And all carefully read. Those which are important for His Holiness he sees too with those two efficient secretaries of his.

At nine in the morning comes the Cardinal Secretary of State. One of the most powerful Foreign Ministers in the world. His concern is the destiny and happiness of 300,000,000 human souls scattered throughout the world.

Policy is discussed for one hour. Sometimes for two. The Vatican influence on world affairs and on the policies of nations is considerable.

A word from the Vatican may solve a problem. Or make its solution a great deal easier.

Then come the Cardinals in Curia to that small "flat" on the third floor, where so many secrets are told, so many plans made. Church administration is their business.

Cardinals arrive and depart. They make their reports. Chat a little. Then go back to their own lands to continue their work. There is not any time to waste.

Then come Private Audiences. As often as not in the Pope's own library. Then audiences in small groups, to each member of which the Pope speaks personally.

Then the most arduous task of the day. Public Audiences. Sometimes more than 1,000 pilgrims come in one day, mothers, children, priests, monks, businessmen, peasants.

Working men and women who have saved up all their lives to take the road that leads to Rome.

Black is the predominant colour. Some men are in evening dress. Girls are in white. But nearly everyone is in black. The women wear shawls over their heads. Their neck and arms are completely covered.

Modesty is the keynote. If the scarf is not arranged properly, if the gloves are not long enough, an official calls attention to the fact.

Into that dark multitude the Pope medieval, surrounded by pomp, and by colour and by the flash of swords, slowly comes. There is silence.

He walks slowly round his ring extended to be kissed. He bestows his blessing. The thousand, comforted, leave.

And so to luncheon Soup. Vegetable. Sometimes meat. Rarely a dish to follow. And six chefs prepare it. Abhorrent as such things must be to Pius XI, he knows and supports the fact that as monarch, as king, as Christ Vicar on Earth, he must bear with such attempts to make his simplicity appear opulent.

Pius XI does not always eat alone Modernist and wise man, he dispenses with precedent which ordained that the Supreme Pontiff must feed in solitude. His secretary feeds with him sometimes. Sometimes a cardinal.

At luncheon he hears the news of the world. The papers are read aloud to him. Himself, he reads the Osservatore, Romano, the official organ of the Vatican.

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SENTIMENTAL FASTS AND SUPERFLUOUS PRAYERS

(Continued from first page)

canopy of heaven spread over his head and with his lips and eyelids tightly sealed, Rama fasted literally with the roaring waves of the restless ocean repeatedly spitting at him and mocking at him for his misery. So too did Mohamad without such comfortable attendance of all-careful disciples and without the luxurious surroundings of Lady Thackersay's. So this kind of 'fast de luxe' need not wring out tears from the Indians. It need not form an edifying theme for an epic of fasting.

You Indians who have got an incessant source of easy tears to well up at the mention of the Gandhian fast, do shed them sparingly and for the right cause. Have you given a thought to the millions and millions of your fellow countrymen who starve all their lives for want of a crumb of bread to eat or a piece of cloth to shroud their emaciated body with? Have your lips ever mentioned their names in the so-called fervent prayers that you profess to utter? Have you put by even a pie a day to feed those 'hungry sheep who look up and are not fed'? Here are millions of Gandhis who go without a morsel of bread whose unenviable lot in life is to fast and fast nay to starve. What have you done for them? What is the earthly use of your prayers and your Harijan Seva, if you have not turned the searchlight into your own bosoms and purged them of their slayers of age-long impurity?

What is being done with the Birla fund to-day? I would not be far wrong when I say that more than half of it goes to maintain the staff of the Committees. Why this wastage, why need these merceneries who are paid a graduated scale of salaries according to their capacity to simulate patriotism. What wonder then that Gandhiji himself complains that too much of attention has been paid to organisation and money. Why not collect money from those who flock to rend the air with their gratuitous prayers and distribute them per capita among the untouchables. By a few caste-hindus staging a drama in cheris with broom and bucket the untouchables would become not even a whit better. They cry for bread and you give them broom and the bucket and empty sound euphemistically called prayers. Have they not enough of brooms and buckets? Why do you dump their cheris with your ill-graced brooms? Let all those savants who fast to day not indulge in a feast the next day. Let those who fast set apart that share of food which they would have eaten that day, go in search of an unostentatious and natural faster or starver and give it to him or her. That alone is appreciable. Let not misers store up the unspent food on the pretext of a fast and live on that on needy days.

We hear of mills in Bombay being closed on the day of Gandhiji's fast. In the same breath we are told that wages have been cut down in certain mills and the employees have been locked out. Why this state of affairs? Are not these employees really the men who fast? Will not the sentimental employers do better to pay that day's income in extra to the employees, instead of closing the mill on that day and thus both of them foregoing that income? So is the case with the shops. We hear that the Indian section of the Calcutta bazars were closed. Could there be a worse symptom of the diseased mind of the nation than this? Why not these friends of fasting distribute to the really deserving poor among the Indians either in goods or in cash at least that portion of their income which they would gain for that day which they now lose due to their closing of their shops. Thus the Indians are being rescued out of the depths of one superstition only to be pushed into the abyss of another. There seems to be no ending to this slavery of Indians to political superstitions. Let the Indians beware of such sentimentalism and let them shed their tears for deserving causes!

VANISHED GLORIES OF KARA

FORTRESS OF LAST HINDU KING OF KANAUJ

SEAT OF AN EMPIRE NOW A CITY OF GRAVES

Forty-one miles away from Allahabad on the bank of the Ganges is situated the historical, but now desolate, town of Kara, the nearest railway station being Sirathu. Once a flourishing city and the capital of a large province it is now in ruins and the plough of the cultivator is making deep furrows in a place where centuries ago stood the proud citadel of Raja Jaichand, the last Hindu King of Kanauj.

In the inscription of Yashpal, dated 1036 A.D., which was found on the gateway of the fort of Jaichand at Kara, Kara is described as being in the *Kausambi Mandal*. This definitely establishes that Kausambi must have been at the time the seat of Government in the lower Gangetic Doab.

JAICHAND'S FORT

The most important building at Kara from the point of view of Hindu architecture is the fort of Jaichand on the bank of the Ganges. It is 900ft. long from north to south and 450 ft. broad from east to west. The walls are made of brick faced with stone. The magnificent fort is now a mass of ruins and what was once perhaps a Hindu General's quarters has now been acquired for cultivation by ignorant villagers, only two places in the fort have been preserved by the Archæological Department against further vandalism by villagers, one is a circular tower in the middle of the fort and the other is a room overlooking the river.

There is no doubt that the fort belonged to Jaichand but it appears to have been constructed much earlier, as is revealed by the inscription of Yashpal which is now in the Calcutta museum. Cunningham visited the place in 1881 and has recorded his opinion as follows: "Of course it belonged to Jaichand, but the place is certainly very much older as I obtained several Hindu coins, including one punch-marked silver coin, two cast coins without legend and one large Kausambi coin besides a number of rust-eaten pieces, too far gone to be recognised. I conclude, therefore, that the fort must have been occupied before the Christian era."

One of the carved pillars which once supported the main gate of the fort is now in the Allahabad museum.

The Hindu ascendancy in the lower Gangetic Doab came to an end with the Mahomedan invasion in the 12th century. In 1194 the victorious army of Mohammad Ghori defeated Raja Jaichand, the last Hindu King of Kanauj, and took possession of the fort. Kara had hitherto played second fiddle to Kausambi which was the capital of the lower Gangetic Doab. The advent of the Mahomedan conquerors brought about a change in the seat of the Government which was transferred to Kara. The city retained the proud position of being the capital of a province until the reign of Akbar when the Emperor built the fort at Allahabad and transferred the seat of Government to Allahabad.

A CITY OF GRAVES

Kara is now a city of the dead. In the middle of the deserted town there is a walled enclosure with a gateway in front and a small door towards the rights. Within the enclosure there are more than a dozen old tombs, prominent among them being the tomb of Khwaja Karak. The mausoleum is an oblong canopy shaped structure supported on pillars which covers the tomb of the saint which is situated in the middle of the enclosure. The saint was living at Kara when the Emperor Jalaluddin Feroz Khilji was treacherously murdered by his nephew Alauddin. The historian Firistha writes: the day before this event took place Alauddin visited a revered sage named Shaikh Karak, whose tomb is still held sacred. That holy man rising from his pillow repeated the following extempore verse:

"He who cometh against thee shall lose his head in the boat and his body shall be thrown into the Ganges."—broadins.

True to the saint's prophecy the Sultan lost his native shrewdness on the fateful day of July 24, 1296, and allowed himself to be decoyed in a boat to a place where his treacherous nephew was waiting for him. Describing the foul crime the historian Ziauddin Barai says: "The murder was perpetrated on the 17th Ramzan and the venerable head of the Sultan was placed on a spear and paraded about. When the rebels returned to Kara Manikpur, it was also paraded there and was afterwards sent to be exhibited in Oudh,"

IMPORTANT TOMBS

It is impossible to mention in a newspaper article the magnificent tombs which are scattered all over Kara but the following deserve special mention:

(a) Tomb of Shaikh Sultan in Qaziana Mohalla erected in 1650.

(b) Tomb of Shah Khubullab erected in 1651.

(c) Tomb of Saiyed Qutubuddin otherwise known as Marik Ahsan. The tomb is locally known as Mushkil Asan. There is a legend that not even the fiercest storm can extinguish the lamp which is lit on the tomb every Friday night.

(d) Tomb of Maulana Khwaja. The tomb is situated in Kubri Ghat.

(e) Tomb of Mithu Shah Sharif Shahid. The tomb was erected about 1708 and stands to the north-west of Khwaja Karak's tomb.

The dome of the tomb has collapsed. It is said that the dome fell down the moment the saint cried from his tomb: The sky is sufficient covering for me.

(f) Jama Masjid. This is situated in the northern part of the town and was built in 1570 by Maulvi Yakub and was restored by Qarban Ali in 1633.

In the gathering dusk as one looks at the crumbling edifices and tombs in the historical city where once ruled the great Hindu and Muslim monarchs, one can almost hear the mocking voice of Omar repeating his immortal lines—"the lion and the lizard keep the courts where Jamshyd gloried and drank deep. And Bahram that great hunter—the wild ass stamp o'er his head, and he lies fast asleep.

GERMAN WAR SPY WANTS TO BECOME BRITISH

London.

Captain Von Rintelen, who, during the war, was one of Germany's cleverest spies, intends applying for British naturalisation at the end of the year.

He has recently published a b[illegible]k of his war-time experiences called "The Dark Invader" which he dedicated to his young daughter, Marie Luise.

Lord Bertie of Thame is to ask in the House of Lords why Captain Von Rintelen is allowed to live in England.

"So far as I know, the question, coming as it does during the present espionage scare, is pure coincidence," said Captain Von Rintelen to the "Daily Herald".

He added that he had placed himself at the disposal of the authorities to answer any inquiries that may be made, and that he had taken steps to protect his position in this country.

Von Rintelen was sent on a special mission to the United States in 1915.

On his way back to Germany he was arrested by the British authorities, sent to the United States, and sentenced to four years' hard labour.

He came to England in 1925, and after seven years' residence, is entitled to apply for naturalisation.

Von Rintelen revealed how, in 1929 he was held by the French authorities on suspicion of espionage.

In Paris," he said, "I was closely cross-examined as to whether I knew anyone staying at a famous hotel in London. I replied that, at that time, I did not.

"I was then confronted with an intercepted letter from an American woman who had just arrived in England, and was staying at this hotel.

"It began, 'My dear and gallant captain' but otherwise was perfectly innocuous. The charge against me failed".

DANGER!

The retired officer had been endeavouring to entertain his pretty partner with all the details of some event or other in his past life.

As course followed course, the windy tale went on, till, in triumphant tones, he conclud-ed: "And so, you see, I was vindicated at last."

"How things!" said the girl, smothering a yawn. "I suppose they made you wear a red tape on your arm until the swelling went down."

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